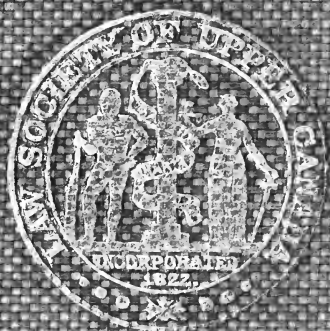


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THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XVIII



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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XVIII

HURONS AND QUEBEC: 1640

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PREFACE TO VOL. XVIII

Following is a synopsis of the documents contained in the present volume:

XXXVIII. Joseph Marie Chaumonot writes to the Father General (May 24, 1640) a brief letter, sketching the state of the Huron mission. It has thirteen priests, with several *donnés*; it comprises thirty-two villages, "in which not a single cabin remains where the Gospel has not been proclaimed." The missionaries have been frequently persecuted, but none have yet perished.

XXXIX. Two days later (May 26), Chaumonot writes to Father Nappi, of Rome, a more detailed account of the mission,—the manner in which the Fathers live, their methods of work, the characteristics of the savages, the persecution experienced from them, and the ravages of the epidemic. He then narrates the miraculous cure of two blind persons by one of the missionaries, and the details of several baptisms. The death of an Iroquois prisoner, by torture, is described; and allusion is made to the possibility that some of the missionaries may meet similar treatment from the Iroquois. Chaumonot sends greetings to many of his friends by name, and closes by asking for some masses and communions, of which the missionaries are often deprived.

XL. This is another letter by Chaumonot to Napi, dated August 3 of the same year. The writer describes a missionary journey made by him with Brébeuf to a tribe where the Gospel has not before been preached. Here they are met with distrust and aversion, arising from the same calumnies that had so endangered them among the Hurons. Their books are considered as repositories of magic spells; and the missionaries are suspected of concocting these spells even when they kneel in prayer. They are repeatedly threatened with death; but God protects them from their enemies. This mission has little effect, except that they succeed in baptizing many sick children, without the knowledge of their relatives; many of these are now in heaven. Chaumonot does not give the name of this tribe; but, from the *Huron Relation* of 1641 (chap. vi.) we learn that it was the Attiwandaronk or Neutral Nation. The letter closes by relating several acts of heroism, among the Hurons, remarkable in "poor infidels without morality."

XLI. The *Relation* of 1640 is a composite. In 1639, Barthélemy Vimont succeeded Le Jeune as superior of the order in New France, and his name appears on the title-page of the annual volume. He seems, however, to have only edited the *Relation*, or perhaps only forwarded the matter to Paris for publication by the provincial; for Part I., the Quebec portion, is still from the pen of Le Jeune (dated September 10); and Part II., the Huron report, is by Jerome Lalemant (dated May 27, with a postscript written August 3). In our present volume, we publish the first ten chapters of Part I., by Le Jeune.

The report opens with a synopsis of Father Mé-

nard's account of the voyage made by the French fleet this year, which also brought over Joseph du Peron and some lay brethren, and additional nuns for both convents at Quebec; all these were heartily welcomed there. The writer warns the nuns who desire to come to Canada that the country is not ready for them, and that they must await its development. The great object of the missionaries now is, to render the savages sedentary; four families of them are at present living in the cabins built for them by the French.

Le Jeune praises the virtue and piety of the colonists. He relates that a plague of grasshoppers and other insects was immediately driven away by some prayers and processions. The people enjoy good health; the soil is prolific; peace and content prevail. By way of diversion for the people, and honor to the infant Dauphin of France, Montmagny has a miracle play or "tragi-comedy" performed, under the charge of Martial Piraubé. For the benefit of the savages, there is introduced therein "the soul of an unbeliever, pursued by two demons, who finally hurl it into a hell which vomits forth flames. The struggles, cries, and shrieks of this soul and of these demons, who speak in the Algonquin tongue, so deeply penetrates the hearts of some," that a savage, two days later, tells of hideous dreams, inspired by the spectacle.

Now that the epidemic of smallpox (described in the *Relation* of 1639) is over, the savages reassemble at St. Joseph (Sillery), and resume their effort to become sedentary. Those who are converted decide among themselves to drive away from this settlement all who do not believe as they do. Acting on the

advice of the Fathers and a suggestion from Montmagny, the governor, they elect, by secret ballot, some chiefs to rule over them,—the head of these being Etinechkavat, a Christian. They not only make all necessary arrangements for the conduct of their affairs, but summon the women to a council and admonish them to be forthwith baptized—the disinclination of the latter to that rite having been “the cause of all their misfortunes.” The women are warned that hereafter they must obey their husbands; one of them, having run away, is caught, and the chiefs ask the Fathers if she would not better be chained by one foot, and whether four days and nights of fasting would be sufficient penance for her fault.

The Indians have now begun to cultivate the land. Father Vimont, the new superior, is residing at Sillery, in order to aid them; and the French colonists have also done much in this direction. Some Algonkins also are settling at Three Rivers. At both settlements, the converts desire to interest their tribesmen in their undertaking, and to gather them into the colonies, to be aided by the French, and to have but one God. Several instances are given of the faith, obedience, and virtue displayed by these neophytes. The chief difficulty anticipated by the Fathers is, in the enforcement of single marriage, to which the savages are unaccustomed. In this, as in all other matters, Montmagny aids the missionaries to the utmost,—causing three marriages of Sillery Indians to take place at Quebec, with a magnificent feast and rich gifts for the bridal party. Many of the young Indians come to the Fathers “in private, and ask us to find them wives, or to speak for them

to those whom they desire to marry; some widows, and even some young girls, ask us secretly to find them husbands, confiding in us more than in those of their own nation." All the converts show great solicitude to avoid the sins they have abandoned, especially the licentious acts and speech so prevalent among their countrymen; and the girls drive away their pagan suitors with firebrands.

Madame de la Peltrie comes to Sillery at Christmas, to attend the midnight mass with the savages; the latter go to escort her thither, and "vie in caressing her." She often visits them, at other seasons, and takes with her some Indian girls from the Ursuline seminary, who have learned to sing very sweetly, both in their own language and in French. The converts show great zeal,—they refuse to eat on fast days, even when in great need; they thank God when successful in hunting; they are very contrite for their faults, and even for their evil dreams. The children are ready to fight one another for their belief. A young man is severely punished by the Sillery converts, for having married an unbaptized girl; and "two boys, who came late to prayers in the morning, were punished by having a handful of hot cinders thrown upon their heads, with threats of greater chastisement in case the offense were repeated." Another man gives up tobacco, when reproved by a priest. Pigarouich, erstwhile a medicine man, is immediately cured of an illness, by prayer; and the same agency enables him to make a canoe (the first he had ever built), "as well as the most expert person could have done." Even the unbelieving Indians show the utmost respect for the Christian mysteries and belief, and imitate the actions of those

who have been converted; some even have visions of heaven. A young Christian, having lost at gambling, confesses to the priest with great contrition; and "with charming simplicity" adds, "I will stake nothing hereafter, except some article of small value."

Buteux sends to his superior similar accounts from the residence at Three Rivers. Many widows and orphans, made such by the fatal epidemic of last year, have come hither, to seek aid from the French. The missionaries aid these, as far as their own poverty will allow, and, in the spring, set them to raising corn for their supplies.

Le Jeune relates a terrible tragedy occurring among a household of savages who had been attacked by smallpox in the forests. Most of them died; the head of the family,—who had recently married in the savage fashion, without waiting for the Church's benediction, and whom, in consequence, "God was sharply pursuing with his judgments,"—ill and helpless, was murdered by his sister, to avoid further care for him, and to flee with her own son. She at first abandoned her brother's children, but afterward compelled the elder of these to strangle his own little sister. "But God, in whose sight all this fatal tragedy was played, willed that this Proserpina should play one act of it. He struck her with the contagion from which she was fleeing; and, before reaching the place where she wished to bring her son, she died like a beast. Finally, her son was brought to the hospital, where he died in an intolerable stench, but with strong indications of salvation."

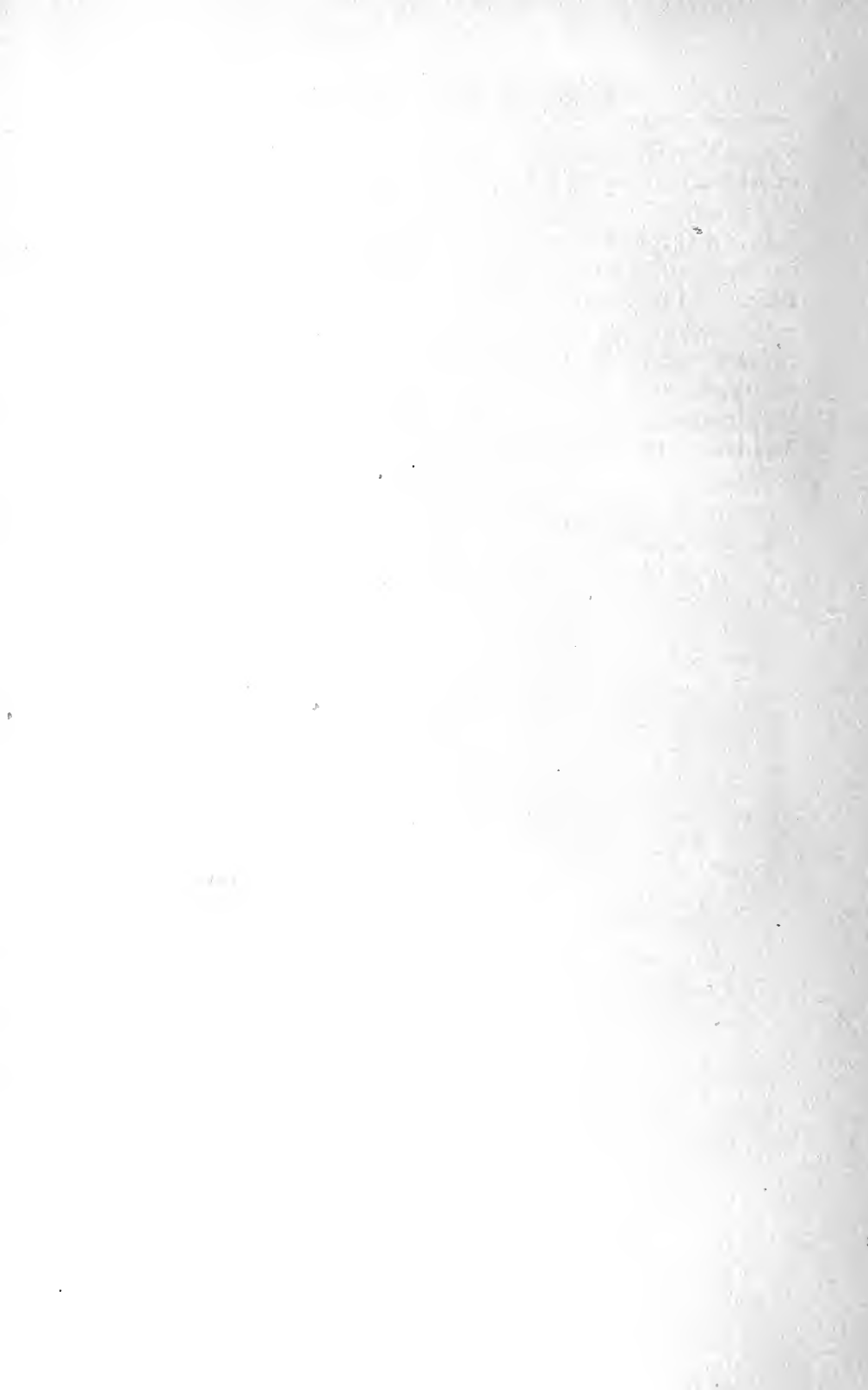
Le Jeune proceeds to enumerate the Indian tribes of whom the French have knowledge, from Labrador to Hudson Bay, and from the Mississippi to

Virginia. This survey reveals a boundless field for missionary labor, and he asks the aid of Christians in France to help spread the Gospel therein.

In this connection he states an interesting occurrence—the arrival on the *St. Lawrence* of an Englishman, brought hither by Abenaki Indians, who is “searching for a route through these countries to the sea of the North,” in which quest he has “for two years ranged the whole Southern coast, from Virginia to Quinebiqui.” Montmagny sends him to Tadoussac, that he may return to England by way of France.

R. G. T.

MADISON, WIS., March, 1898.



XXXVIII—XL

THREE LETTERS BY JOSEPH MARIE CHAUMONOT

XXXVIII.— Au T. R. P. Général de la Compagnie de Jésus ;
Pays des Hurons, 24 Mai, 1640

XXXIX.— Au R. P. Philippe Nappi, Supérieur de la Maison
Professe, à Rome ; Pays des Hurons, 26 Mai,
1640

XL.— Au même ; Sainte-Marie aux Hurons, 3 Août,
1640

SOURCE: The originals were in Italian, and deposited in the archives of the Society in Rome. Father Martin copied them there in 1858, and translated them into French ; these translations being published in Carayon's *Première Mission des Jésuites au Canada*, pp. 195-215. We follow Carayon for the French text, and our English translations are therefrom.

[195] Lettre du P. Joseph-Marie Chaumonot, au
T. R. P. Mutio Vitelleschi, Général
de la Compagnie de Jésus,
à Rome.

(Traduite de l'italien sur l'original conservé à Rome.)

Du pays des Hurons, 24 mai 1640.

MON TRÈS-RÉVÉREND PÈRE,
Pax Christi.

Le 10 de septembre 1639, j'arrivai dans le pays des Hurons en la Nouvelle-France, après une navigation de trois mois très-pénible et très-dangereuse, qui fut suivie d'un voyage d'un autre mois sur les rivières, les lacs et à travers les forêts.

Nous sommes ici treize Pères, tous français, avec quelques jeunes gens qui se donnent à nous pour le soin du temporel, et qui nous tiennent lieu de frères coadjuteurs. Notre manière de vivre paraîtra en Europe très-étrange et très-pénible, mais nous la trouvons fort douce et fort agréable. Nous n'avons ni sel, ni huile, ni fruits, ni pain, ni vin, excepté celui que nous gardons pour la messe. Toute notre nourriture se compose d'un grand [196] plat de bois rempli d'une espèce de soupe faite de blé d'Inde, écrasé entre deux pierres ou pilé dans un mortier, et assaisonnée avec quelques poissons fumés. Notre lit est la terre, couverte d'une écorce d'arbre ou tout au plus d'une natte.

L'étendue de notre mission comprend cette année

[195] Letter from Father Joseph Marie Chaumonot
to the Very Reverend Father Mutio Vi-
telleschi, General of the Society
of Jesus, at Rome.

(Translated from the Italian original preserved at Rome.)

From the Huron country, May 24, 1640.

MY VERY REVEREND FATHER,
Pax Christi.

I arrived in the Huron country, in New France, on the 10th of September, 1639, after a very painful and dangerous voyage of three months, which was followed by a journey of another month upon rivers and lakes, and through forests.

There are thirteen Fathers of us here, all French, with some young men who are given to us for the care of temporal matters, and who with us take the place of lay brethren. Our manner of living will seem in Europe very strange and full of hardship, but we find it quite easy and agreeable. We have neither salt, oil, fruits, bread, nor wine, except what we keep for the mass. Our entire nourishment consists of [196] a sort of soup made of Indian corn, crushed between two stones, or pounded in a mortar, and seasoned with smoked fish,—this served in a large wooden dish. Our bed is the ground, covered with a piece of bark, or, at the most, with a mat.

The extent of our mission comprises this year thirty-two hamlets or villages, in which not a single

trente-deux bourgs ou villages, dans lesquels il ne reste pas une seule cabane où l'Évangile n'ait été annoncé. Beaucoup de sauvages ont reçu le baptême. La plupart, victimes d'une épidémie qui a ravagé tout le pays, sont au ciel, nous l'espérons. Cette maladie a été l'occasion de bien des calomnies et de persécutions excitées contre nous sous le prétexte que nous étions les auteurs du fléau. Toutefois aucun de nous n'a péri dans cette tempête, bien que quelques-uns aient été bâtonnés et que d'autres aient vu la hache levée sur eux, et bien près de leur tête.

Nous avons tous besoin du secours de vos prières; c'est pourquoi nous nous recommandons humblement à vos saints Sacrifices.

Je suis,

de Votre Paternité,

Le très-indigne serviteur et fils en
Notre-Seigneur.

JOSEPH-MARIE CHAUMONOT.

Du pays des Hurons, le 24 mai 1640.

cabin remains where the Gospel has not been proclaimed. Many savages have received baptism; most of these, the victims of an epidemic which has ravaged the whole country, are in heaven, we hope. This malady has been the occasion for many calumnies and persecutions, excited against us under the pretext that we were the authors of the scourge. None of us, however, have perished in this tempest, although some have been beaten, and others have seen the hatchet raised over them, and very near to their heads.

We all have need of the help of your prayers, hence we commend ourselves humbly to your holy Sacrifices.

I am

Your Paternity's

Very unworthy servant and son in
Our Lord,

JOSEPH MARIE CHAUMONOT.¹

From the country of the Hurons, May 24, 1640.

[197] Lettre du P. Joseph-Marie Chaumonot au
R. P. Philippe Nappi, Supérieur de la
Maison Professe à Rome.

(Traduite de l'italien sur l'original conservé à Rome.)

Du pays des Hurons, 26 mai 1640.

MON RÉVÉREND PÈRE,

Pax Christi.

Je ne pourrai jamais remercier assez la divine bonté de la faveur qu'elle m'a faite, en me conduisant à travers tant de dangers, dans le lieu le plus favorable qui soit au monde, pour perfectionner un religieux. Je dois en faire part à Votre Révérence, afin qu'elle veuille bien m'aider à en remercier le bon Dieu. L'année dernière, j'ai écrit que, après trois mois d'une navigation très-pénible, je suis arrivé dans la Nouvelle-France, mais qu'il me fallait encore m'avancer trois cents lieues plus loin dans le désert. Voici le récit de ce voyage.

La veille de saint Laurent, je m'embarquai dans un canot de sauvages Hurons (ainsi s'appelle ce peuple) sur la grande rivière, qui porte le nom de [198] ce glorieux martyr; dans quelques endroits, elle est large de dix, treize, vingt lieues. Pendant cent lieues de son cours, ses eaux sont salées, et le flux et reflux s'y font sentir: aussi est-elle sujette, vu sa largeur, à des tempêtes, comme l'Océan.

Le P. Poncet s'embarqua en même temps que moi; mais quatre jours après le départ, nous fûmes obli-

[197] Letter of Father Joseph Marie Chaumonot
to the Reverend Father Philippe Nappi, Superior
of the Professed House at Rome.

(Translated from the Italian original preserved at Rome.)

From the country of the Hurons, May 26, 1640.

MY REVEREND FATHER,

Pax Christi.

I shall never be able sufficiently to thank the divine goodness for the favor that it has done me, by leading me through so many dangers into the most favorable place in the world for perfecting a religious. I am obliged to acquaint Your Reverence therewith, to the end that you may kindly consent to aid me in thanking the good God for it. Last year, I wrote that after three months of very difficult navigation I arrived in New France, but that I still had to proceed three hundred leagues further into the wilderness. Here follows the account of this journey.

On the eve of saint Lawrence, I embarked in a canoe of Huron savages (thus this people is called), on the great river which bears the name of [198] that glorious martyr; in some places it is ten, thirteen, twenty leagues wide. For a hundred leagues of its course its waters are salt, and the flow and ebb of tides is there perceptible: it is also subject, by reason of its width, to storms, like the Ocean.

Father Poncet embarked at the same time with me; but four days after the departure we were obliged

gés de nous séparer, laissant notre premier canot pour monter séparément dans deux autres. Nous devions cependant aller de compagnie, de telle sorte que presque chaque soir, nous nous trouvions ensemble pour souper et passer la nuit, avec les conducteurs de nos canots d'écorce, et souvent même nous avions la grande consolation de dire la sainte messe, le matin, avant de partir; mais ce fut la seule pendant tout le voyage, qui fut de trente jours pour moi et de trente-deux pour le P. Poncet: voyage on ne peut plus laborieux. . . .

Arrivé au but de ce voyage, je trouvai onze de nos Pères, distribués dans trois Résidences pour être plus près des bourgs importants, qu'ils veulent instruire et civiliser. Nos habitations sont d'écorce, comme celle des sauvages, sans divisions intérieures, excepté pour la chapelle. Faute de table et d'ustensiles de ménage, nous mangeons par terre et nous buvons dans des écorces d'arbres. Tout l'appareil de notre cuisine et de notre réfectoire [199] consiste dans un grand plat de bois, plein de *sagamité*, à laquelle je ne vois rien de plus semblable que la colle qui sert à tapisser les murs. La soif ne nous gêne guère, soit parce que nous ne nous servons jamais de sel, soit parce que notre nourriture est toujours très-liquide. Pour moi, depuis que je suis ici, je n'ai pas bu en tout un verre d'eau, quoiqu'il y ait déjà huit mois que je sois arrivé. Notre lit est formé d'une écorce d'arbre, sur laquelle nous mettons une couverture, épaisse à peu près comme une piastre de Florence. Pour les draps, on n'en parle pas, même pour les malades. Mais la plus grande incommodité, c'est la fumée qui, faute de cheminée, remplit toute la cabane et gâte

to separate, leaving our first canoe in order to get into two others, singly. We were, however, to go in company, so that almost every evening we found ourselves together to sup and pass the night with the guides of our bark canoes; and often we even had the great consolation of saying the holy mass in the morning before starting; but this was the only consolation during the whole voyage, which was thirty days for me and thirty-two for Father Poncet,—the most laborious journey possible. . . .

Having arrived at the end of this voyage, I found eleven of our Fathers, distributed in three Residences in order to be nearer to important villages, which they desire to instruct and civilize. Our habitations are of bark, like those of the savages, and without interior partitions, except for the chapel. For want of a table and household utensils, we eat on the ground, and drink from the bark of trees. The whole apparatus of our kitchen and of our refectory [199] consists of a great wooden dish, full of *sagamité*, whereto I see nothing more similar than the paste which is used in covering walls. Thirst hardly annoys us,—either because we never use salt, or because our food is always very liquid. As for me, since I have been here, I have not drunk in all a glass of water, although it is now eight months since I arrived. Our bed is made with a piece of bark, upon which we put a blanket nearly the thickness of a Florentine piastre. Respecting sheets, there is no mention of them, even for the sick. But the greatest inconvenience is the smoke, which, for want of a chimney, fills the whole cabin and spoils everything that one would keep. When certain winds blow, it is no longer possible to stay therein, because of the

tout ce qu'on voudrait garder. Quand certains vents soufflent, il n'est plus possible d'y tenir, à cause de la douleur que ressentent les yeux. En hiver nous n'avons pas la nuit d'autre lumière que celle du feu de la cabane, qui nous sert pour réciter notre bréviaire, pour étudier la langue et pour toute chose. Le jour, nous nous servons de l'ouverture laissée au haut de la cabane, et qui est à la fois cheminée et fenêtre. Voilà la manière de vivre dans notre résidence; pour celle que nous gardons quand nous allons en mission, Votre Révérence doit savoir d'abord que, quoique ces sauvages observent entre eux certaines règles d'hospitalité, avec nous ils ne [200] les observent pas. Nous sommes donc obligés de porter avec nous quelques petits couteaux, des aleines, des bagues, des aiguilles, des pendants d'oreille et choses semblables, pour payer nos hôtes. Nous portons en outre une couverture en guise de manteau, qui sert à nous envelopper la nuit.

La manière d'annoncer la parole de Dieu aux sauvages n'est pas de monter en chaire et de prêcher sur une place publique; il nous faut visiter chaque cabane en particulier, et auprès du feu, exposer à ceux qui veulent nous écouter les mystères de notre sainte foi. Ils n'ont en effet aucun autre lieu de réunion pour traiter leurs affaires, que la cabane de quelqu'un de leurs capitaines.

Je ne me serais jamais imaginé une dureté comme celle d'un cœur sauvage élevé dans l'infidélité. Quand ils sont convaincus de la folie de leurs superstitions et de leurs fables, et qu'on leur a prouvé la vérité et la sagesse de la foi, il faudrait, pour achever de les gagner, leur promettre que le baptême leur donnera

pain felt by the eyes. In winter, we have no other light by night than that of the cabin fire, which serves us for reciting our breviary, for studying the language, and for everything. By day we use the opening left at the top of the cabin,—which is at once chimney and window. Such is the manner of living in our residence; as for the one that we observe when we go on a mission, Your Reverence must know, to begin with, that although these savages practice among themselves certain rules of hospitality, with us they [200] apply them not. We are, therefore, obliged to carry with us a few little knives, awls, rings, needles, earrings, and such like things, to pay our hosts. We carry furthermore a blanket in the guise of a cloak, which serves to wrap us in at night.

The way of announcing the word of God to the savages is not to mount a pulpit and preach in a public square; we must visit each cabin in private, and beside the fire expound, to those who are willing to listen to us, the mysteries of our holy faith. They have, in fact, no other place of meeting, for transacting their affairs, than the cabin of some one of their captains.

I should never have imagined a hardness like that of a savage heart, brought up in infidelity. When they are convinced of the folly of their superstitions and of their fables, and when one has proved to them the truth and the wisdom of the faith, it would be necessary, in order to finish winning them, to promise them that baptism will give them prosperity and long life,—these poor peoples being susceptible only to temporal goods. That does not result from

prospérité et longue vie, ces pauvres gens n'étant sensibles qu'aux biens temporels: cela ne vient pas de stupidité; ils sont même plus intelligents que nos campagnards, et il y a certains capitaines, dont nous admirons l'éloquence, acquise sans beaucoup de préceptes de rhétorique. [201] Leur obstination dans l'infidélité est produite par la difficulté qu'ils croient trouver dans l'observation des commandements et surtout du sixième.

Le petit nombre de fidèles, que Notre-Seigneur s'est choisi, est une preuve de ce que peut la grâce dans les cœurs les plus barbares de la terre. J'en connais un qui, cette année, au moment où les hostilités contre la religion étaient plus vives, n'a pas craint de parcourir en apôtre presque tous les villages. Il allait dans les assemblées et les conseils des capitaines, lorsqu'ils traitaient quelque affaire, et blâmait hardiment leurs folies. Il exaltait la solidité de la doctrine, que les robes noires (c'est ainsi qu'ils nous appellent) étaient venus leur enseigner, protestant qu'il était prêt à donner sa vie pour la défendre. Ses auditeurs applaudissaient alors à ses discours; mais ils n'embrassaient pas pour cela la vérité, qu'ils reconnaissaient. Ce même Sauvage demanda à faire les exercices, et il en profita si bien, que le Père, qui lui donnait les méditations, en était étrangement émerveillé. Si on écrit dans la Relation française ses réflexions spirituelles, elles pourront servir de leçon, même aux religieux les plus pieux et les plus fervents. Il avait dans sa famille une nièce, attaquée de je ne sais quelle maladie, qui, la nuit, lui faisait pousser des cris effrayants, comme si elle avait vu quelque spectre. [202] Pour la déli-

stupidity; they are even more intelligent than our rustics, and there are certain captains whose eloquence we admire,—acquired without many precepts of rhetoric. [201] Their obstinacy in infidelity is produced by the difficulty which they think to find in the observance of the commandments, and especially of the sixth.

The small number of faithful ones whom Our Lord has chosen for himself, is a proof of what grace can do in the most barbarous hearts on the earth. I know one who this year, at the moment when the hostilities against religion were most keen, did not fear to make the round, as an apostle, of nearly all the villages. He went into the assemblies and the councils of the captains, when they were transacting some business, and boldly censured their follies. He exalted the solidity of the doctrine which the “black gowns” (thus they call us) had come to teach them; protesting that he was ready to give his life to defend it. His hearers then applauded his remarks; but they did not therefore embrace the truth which they acknowledged. This same Savage requested to make a retreat, and he profited by this so well that the Father, who gave him the meditations, was strangely amazed thereat. If his spiritual reflections be written in the French Relation, they may serve as a lesson even to the most pious and to the most fervent religious. He had in his family a niece, attacked by some sickness or other, which at night caused her to utter frightful cries, as if she had seen some spectre. [202] To relieve her, he put his chaplet about her neck, saying to her: “Remember that thou art a Christian, and that thou belongest no more to the demon; and make the sign of the cross.” She did so,

vrer, il lui mit au cou son chapelet, en lui disant : « Rappelle-toi que tu es chrétienne, et que tu n'ap-
« partiens plus au démon, et fais le signe de la croix. » Elle le fit, et à partir de ce moment, elle n'a plus été tourmentée de semblable mal.

Il serait trop long de raconter tous les exemples héroïques de constance que ce Sauvage et quelques autres de nos convertis, bien qu'en petit nombre, nous ont donnés. Mais c'en est assez pour montrer à Votre Révérence que Dieu ne refuse pas sa grâce, même aux plus sauvages des hommes, et que ces peuples sont capables de recevoir la doctrine de l'Évangile, malgré la très-grande difficulté qu'il y a à l'expliquer, à cause de la pauvreté de la langue; car ils n'ont ni vignes, ni troupeaux, ni tours, ni villes, ni sel, ni lampes, ni temples, ni maîtres d'aucune science ou art. Ils ne savent ni lire ni écrire, et nous avons beaucoup de peine à leur faire comprendre les paraboles qui sont sur ces matières dans le saint Évangile. Il est vrai que ce défaut et cette pauvreté de leur langue n'a jamais été cause du retard de leur conversion; car les Pères qui savent leur langue, leur font assez bien connaître ce qui est nécessaire pour le salut, sans ce servir de ces comparaisons.

L'hiver dernier, il n'y a pas eu une seule cabane [203] dans nos trente-deux bourgs, où la parole de Dieu n'ait été portée; mais les fruits ont été plus grands pour l'Eglise triomphante que pour l'Eglise militante. Comme il régnait une maladie contagieuse qui n'épargnait ni âge ni sexe, tout notre soin était de catéchiser les malades, pour leur donner à la fin de leur vie un passe-port pour le ciel. Le plus grand nombre de ceux que cette maladie a enlevés, après le saint baptême, étaient les petits enfants.

and from that moment forward, she was not again tormented by the like trouble.

It would be too tedious to relate all the heroic examples of constancy which this Savage and some others of our converts, though in small number, have given us. But this is enough to show Your Reverence that God does not refuse his grace, even to the most savage of men, and that these peoples are capable of receiving the doctrine of the Gospel, notwithstanding the very great difficulty of explaining it, on account of the poverty of the language; for they have neither vineyards nor flocks, nor towers nor cities, nor salt, nor lamps, nor temples, nor masters of any science or art. They can neither read nor write, and we have much difficulty in making them understand the parables which are related to these matters in the holy Gospel. It is true that this defect and this poverty of their language has never been a cause of the delay in their conversion; for the Fathers who know their language enable them to understand well enough that which is necessary for salvation, without using these comparisons.

Last winter, there was not a single cabin [203] in our thirty-two villages into which the word of God was not carried; but the results have been greater for the Church triumphant than for the Church militant. As there prevailed a contagious disease which spared neither age nor sex, all our care was to catechize the sick, in order to give them at the end of their life a passport for heaven. The greatest number of those whom this malady carried off, after holy baptism, were the little children. . . .

The Savages have held several very crowded assemblies, to consider means for compelling us to

Les Sauvages ont tenu plusieurs assemblées très-nombreuses pour aviser aux moyens de nous forcer à quitter le pays. Beaucoup de capitaines ont voté notre mort; mais pas un n'a osé s'en faire l'exécuteur, et jusqu'à présent Dieu nous a préservé de leurs coups. Pendant tout l'hiver nous nous attendions chaque jour à apprendre la mort de quelqu'un de nos missionnaires, et chaque jour en disant la sainte messe, nous faisons la communion, comme devant nous servir de viatique. Tout s'est borné à quelques coups de bâton, et au chagrin de voir renverser les croix que nous avions dressées, et réduire en cendres une de nos cabanes. Un seul des nôtres a vu couler son sang, *sed non usque ad mortem*.....

Quand nous visitons ces pauvres gens, s'ils n'arrivent pas à temps pour nous fermer la porte [204] au nez, ils se bouchent les oreilles et se couvrent la figure de peur d'être ensorcelés. Tout cela nous donne beaucoup d'espérance qu'un jour la foi fleurira dans cette malheureuse terre, puisque les persécutions dont Dieu se sert pour l'établir et la cultiver ne nous font pas défaut.

La moisson promet beaucoup, non pas seulement à cause du nombre de nos Sauvages, mais parce qu'il y a bien d'autres nations répandues dans ces immenses solitudes. Nous connaissons déjà les noms de plus de vingt, qui sont dans la direction de la mer du Nord, toutefois peu considérables: on nous fait espérer qu'au-delà, nous trouverons des contrées plus peuplées. Pour y arriver il faudra souffrir encore plus que nous ne l'avons fait pour venir ici.

Avant de finir, je veux raconter à Votre Révérence quelques faits extraordinaires arrivés cette année.

leave the country. Many captains have voted our death; but not one has dared to become the executioner therein, and hitherto God has preserved us from their attacks. During the whole winter we were expecting every day to learn the death of some one of our missionaries; and each day, while saying the holy mass, we received the communion, as if it were to serve as viaticum. Everything ended in a few blows from a club, and in the vexation of seeing the crosses overturned which we had set up, and one of our cabins reduced to ashes. A single one of ours has seen his blood flow, *sed non usque ad mortem*.

When we visit these poor people, if they do not arrive in time to close the door [204] to our noses, they stop their ears and cover their faces, for fear of being bewitched. All that gives us much hope that one day the faith will flourish in this unhappy land, since the persecutions which God uses to establish and cultivate it are not wanting for us.

The harvest promises much, not only on account of the number of our Savages, but because there are many other nations spread abroad in these immense solitudes. We already know the names of more than twenty, which are in the direction of the Northern sea,—not at all considerable, however; we are led to hope that, beyond, we shall find more populous regions. To arrive there, it will be necessary to suffer still more than we have done in order to come here.

Before finishing, I wish to relate to Your Reverence some extraordinary incidents which happened this year. A poor man, baptized in his sickness, having recovered health, was attacked with an inflammation which deprived him of sight. One of our

Un pauvre homme, baptisé dans sa maladie, ayant recouvré la santé, fut attaqué d'une fluxion qui le priva de la vue. Un de nos Pères, le félicitant un jour d'avoir échappé à la mort, eut pour réponse que maintenant la vie était pour lui un fardeau, puisqu'il était aveugle. Le Père lui lava les yeux avec de l'eau bénite, en disant: «Que le Père, le Fils, et le Saint-Esprit, en qui tu crois, te guérissent», et au même moment la fluxion cessa, [205] et le lendemain la vue lui fut rendue complètement.— Une femme n'ayant pas voulu se soumettre à certaines superstitions, fut frappée de cécité par le démon, pour la punir. Le même Père l'engagea à mettre sa confiance en Dieu, et à se laver avec de l'eau bénite, et elle recouvra parfaitement la vue.— Un jeune homme, ayant été à la pêche avec son jeune frère, et quelques autres, fut attaqué par les ennemis de leur nation. Comme il craignait plus la mort de son jeune frère que la sienne, il le couvrit de son corps, le protégeant ainsi contre les coups qu'il reçut lui-même. On le ramena demi-mort à son village. Un de nos Pères s'y trouvait. Voyant qu'il était sans mouvement et sans parole, il ne pouvait pas l'aider à bien mourir. Malgré cela, il ne perdit pas courage, et fit vœu de quelques messes en l'honneur de saint François-Xavier, pour le soulagement de ce pauvre infidèle. Au même moment la langue du moribond se délie, ses yeux s'ouvrent et regardant le ciel, il s'écrie «*Aondechichiai Taitene*. Toi qui as fait la terre, aie pitié de moi.» Aussitôt le Père l'instruit, le baptise, et il mourut peu après.— Un autre jeune homme avait, je ne sais par quel dépit, mangé une racine vénéneuse pour se donner la mort, et il était déjà

Fathers, congratulating him one day for having escaped death, received the answer that now life was a burden for him, since he was blind. The Father washed his eyes with holy water, saying: "May the Father, the Son, and the Holy Ghost, in whom thou believest, heal thee;" and at the same moment the inflammation ceased, [205] and the next day his sight was completely restored. A woman having been unwilling to submit to certain superstitions, was struck with blindness by the demon, to punish her. The same Father persuaded her to put her confidence in God, and to bathe herself with holy water, and she perfectly recovered sight. A young man, having been fishing with his young brother and certain others, was attacked by the enemies of their nation. As he feared more for his young brother's death than his own, he covered him with his own body, thus protecting him against the blows that he himself received. He was led back half dead to his village. One of our Fathers happened to be there. Seeing that he was without motion and without speech, he could not aid him to die well. Notwithstanding that, he did not lose courage, and vowed some masses in honor of saint François Xavier, for the relief of this poor infidel. At the same moment the dying man's tongue is loosed, his eyes open, and looking at heaven, he exclaims: *Aondechichiai Taitene*, "Thou who hast made the earth, have pity on me." Immediately the Father instructs and baptizes him; and he died soon afterward. Another young man had, from I know not what chagrin, eaten a poisonous root, in order to commit suicide; and he was already tormented by the violence of the poison when he came to our cabin. Having there succumbed, he flings

tourmenté par la violence du poison quand il vint à notre cabane. Rendu là, il se jette à terre, en [206] écumant, avec tous les signes d'une mort prochaine. Interrogé sur la cause de son mal, pour toute réponse, il présente le reste de la racine qu'il avait mangée, en disant de la montrer à ses parents après sa mort. Nos Pères, avertis par quelques Sauvages que ce poison était mortel, s'empressent d'instruire au plus vite ce malheureux, et le baptisent, après avoir pris toutes les précautions nécessaires, quand il s'agit du baptême des adultes. Environ une demi-heure après, il mourut en chemin, pendant que ses parents le reportaient à sa cabane.— Un homme, attaqué par la contagion et voyant l'inefficacité des remèdes des médecins du pays, c'est-à-dire des sorciers (vrais ou faux), se donna plusieurs coups de couteau dans la poitrine. Un des Nôtres entre alors par hasard dans sa cabane, et aussitôt celui-ci l'appelle et lui demande le baptême. Le Père le catéchise et le baptise sans tarder. Le nouveau chrétien lui dit: «Ne crois pas que j'aie demandé le baptême dans l'espérance de prolonger ma vie, puisque je suis presque déjà mort; regarde mes blessures, et vois s'il est possible d'échapper; ce n'est que l'espérance du ciel qui m'a poussé à me faire baptiser.» Le Père l'engagea à faire un acte de regret de s'être donné la mort. Peu de temps après, il mourut.

Nos Sauvages prirent, il n'y a pas un mois, un [207] de leurs ennemis; mais avant d'être mis à mort, il fut baptisé par un des Nôtres, qui venait par hasard d'arriver dans le village. Pendant que les Sauvages tourmentaient ce captif, il chantait qu'il devait aller au ciel. Je voudrais pouvoir décrire les supplices

himself to the ground, [206] foaming, with all the signs of an approaching death. Being questioned about the cause of his trouble, his only answer was to present the remainder of the root that he had eaten,—bidding to show it to his parents after his death. Our Fathers, warned by some Savages that this poison was deadly, make haste to instruct this wretch as quickly as possible, and baptize him, after having taken all the precautions necessary when it is a question of the baptism of adults. About half an hour later, he died by the wayside, while his parents were carrying him back to his cabin. A man, attacked by the contagion, and seeing the inefficiency of the remedies of the physicians of the country—that is to say, wizards (true or false)—stabbed himself several times in the breast. One of Ours then enters by chance into his cabin, and straightway this man calls him and asks him for baptism. The Father catechizes him, and baptizes him without delay. The new Christian says to him: “Do not believe that I have asked for baptism in the hope of prolonging my life, since I am already almost dead,—look at my wounds, and see if it is possible to escape it; it is only the hope of heaven which has impelled me to become baptized.” The Father induced him to offer an act of regret for having caused his own death. Soon afterward, he died.

Our Savages captured, less than a month ago, one [207] of their enemies; but, before being put to death, he was baptized by one of Ours, who by chance had just arrived in the village. While the Savages were tormenting this captive, he sang that he was to go to heaven. I would I could describe the tortures which they inflict upon those of the ene-

qu'ils font souffrir à ceux des ennemis qui tombent entre leurs mains; mais il n'est pas possible de voir en ce monde quelque chose qui représente mieux la manière dont les démons tourmentent les damnés. Dès qu'ils ont fait un prisonnier, ils lui coupent les doigts des mains, ils lui déchirent avec un couteau les épaules et le dos, ils le garrottent avec des liens très-serrés, et le conduisent en chantant et en se moquant de lui, avec tout le mépris imaginable. Arrivés à leur village, ils le font adopter par quelqu'un de ceux qui ont perdu leur fils à la guerre. Ce parent simulé est chargé de caresser le prisonnier. Vous le verrez venir avec un collier en fer chaud, et lui dire: «Tiens, mon fils, tu aimes, je crois, à être bien orné, à paraître beau.» En le raillant ainsi, il commence à le tourmenter depuis la plante des pieds, jusqu'au sommet de la tête, avec des tisons ardents, avec la cendre chaude, en perçant ses pieds et ses mains avec des roseaux ou des pointes de fer. Quand la faiblesse ne permet plus au captif de se tenir debout, on lui donne à manger, et puis [208] on le fait marcher sur les charbons de plusieurs brasiers placés en rang. S'il est épuisé, ils le prennent par les mains et les pieds, et le portent sur ces brasiers. Enfin ils le conduisent hors du village, et le font monter sur une estrade pour que tous les Sauvages, le voyant dans ce pitoyable état, puissent satisfaire la rage de leur cœur. Au milieu de tous ces supplices, ils l'invitent à chanter, et le patient chante afin de ne pas passer pour lâche. Très-rarement ils se plaignent de la cruauté qu'on exerce sur eux. Pour couronner toute cette rage infernale, ils enlèvent la peau de la tête à ces infortunés. Après leur mort, ils mettent

mies who fall into their hands; but it is not possible to see in this world anything that better represents the way in which the demons torment the damned. As soon as they have taken a prisoner, they cut off his fingers; they tear his shoulders and his back with a knife; they bind him with very tight bonds, and lead him,—singing, and mocking at him with all the contempt imaginable. Having arrived at their village, they have him adopted by some one of those who have lost their son in the war. This feigned parent is charged with caressing the prisoner. You will see him come with a necklace in the form of hot iron, and say to him: “See here, my son; you love, I am sure, to be adorned, to appear beautiful.” While thus deriding him, he begins to torment him from the sole of the feet even to the crown of the head, with firebrands, with hot cinders,—piercing his feet and his hands with reeds or with sharp irons. When weakness no longer permits the captive to stand upright, they give him to eat, and then [208] they make him walk over the coals of several fires placed in a row. If he is exhausted, they take him by the hands and the feet, and carry him over these fires. Finally, they conduct him outside the village, and make him ascend a platform, so that all the Savages, seeing him in this lamentable plight, may satisfy their heart’s rage. In the midst of all these tortures, they invite him to sing, and the sufferer sings in order not to pass for a coward. Very rarely do they complain of the cruelty which is practiced upon them. To crown all this infernal rage, they remove the scalp from these unfortunates. After their death, they cut their bodies to pieces, and give to the principal captains the heart, the

leurs corps en pièces, et ils donnent aux principaux capitaines, le cœur, la tête, etc. Ceux-ci en font présent à d'autres pour assaisonner leur soupe, et pour s'en nourrir, comme si c'était la viande de quelque cerf ou autre animal sauvage.

Nous courons maintenant le danger d'être pris et traités de la même manière que les Hurons, avec qui nous vivons; car nous passons chaque année, soit en descendant à Québec, soit en remontant, par les lieux mêmes, où les ennemis de nos Sauvages sont à l'affût pour les saisir dans leur voyage; et il n'y a [presque] pas d'année où plusieurs Hurons ne soient pris ou tués, comme je viens de dire.

V. R. voit par là que nous avons besoin de secours [209] spirituels pour être à l'abri de tant d'ennemis domestiques et étrangers, visibles et invisibles que nous rencontrons au milieu de ces peuples féroces.

Je devrais écrire à beaucoup de Pères qui sont dans votre Province; mais le papier et le temps me manquent. C'est pourquoi je conjure V. R. de suppléer à ce silence, en montrant la présente à ceux qui demanderont de mes nouvelles, mais surtout à N. T. R. P. Général et au P. Assistant de France, à qui j'adresse cette lettre; mais faites-moi la charité de la corriger auparavant, et ensuite de la faire copier par quelqu'un, car elle est trop mal écrite pour être présentée à sa Paternité.

V. R. voudra bien me rappeler au souvenir du R. P. Pensa, Provincial, du P. Oliva, des PP. Zucchi, Caravita, Gottefroid, Lampugnano, Fieramonti, Araújo, Oddone, Conti, Giustino, Ricci et autres, outre les PP. de Magistris et Finetti.

Mon Révérend Père, demandez pour moi quelques

head, etc. The latter make presents of the same to others, to season their soup, and to feed themselves therewith, as if it were the meat of some stag or other wild animal.

We now run the risk of being captured and treated in the same manner as the Hurons, with whom we live; for we pass, each year,—either while going down to Québec, or in coming up,—by the very places where the enemies of our Savages are on the watch to seize them in their journey; and there is hardly a year when several Hurons are not captured or killed as I have just described.

Your Reverence thereby sees that we have need of spiritual aid, [209] in order to be sheltered from so many enemies, domestic and foreign, visible and invisible, whom we encounter in the midst of these ferocious tribes.

I ought to write to many Fathers who are in your Province; but the paper and the time fail me. Wherefore I beseech Your Reverence to make good this silence, by showing this to those who shall ask about me: but especially to Our Very Reverend Father General, and to the Father Assistant for France, to whom I address this letter; but do me the kindness of correcting it beforehand, and of then having it copied by some one,—for it is too badly written to be presented to his Paternity.

Your Reverence will be kind enough to remember me to the Reverend Father Pensa, Provincial; to Father Oliva, Fathers Zucchi, Caravita, Gottefroid, Lampugnano, Fieramonti, Araña, Oddone, Conti, Giustino, Ricci, and others; besides the Fathers de Magistris and Finetti.

My Reverend Father, ask for me some masses and



messes et quelques communions, pour l'amour de Dieu ; car, dans cette Mission, nous sommes exposés à en être souvent privés.

Je suis, de Votre Révérence,

Le très-indigne serviteur en Jésus-Christ,

JOSEPH-MARIE CALVONOTTI (CHAUMONOT).

Au Pays des Hurons, dans la Nouvelle-France, le
26 mai 1640.

some communions, for the love of God; for, in this Mission, we are liable to be often deprived of them.

I am Your Reverence's

Very unworthy servant in Jesus Christ,

JOSEPH MARIE CALVONOTTI² (CHAUMONOT).

In the Country of the Hurons, in New France, the
26th of May, 1640.

[210] Lettre du P. Joseph-Marie Chaumonot, au
R. P. Philippe Nappi, Supérieur de la
Maison Professe de Rome.

(Traduite de l'italien sur l'original conservé à Rome.)

De Sainte-Marie aux Hurons, 3 août 1640.

MON RÉVÉREND PÈRE,

Pax Christi.

J'ai reçu en même temps, l'année dernière, deux lettres de Votre Révérence, l'une de l'année 1638, l'autre de l'année 1639. La première m'apprenait trois choses: d'abord qu'elle se souvenait de moi à l'autel et qu'elle a célébré la sainte Messe pour moi sur le tombeau du B. Louis de Gonzague, comme je l'en avais priée. En second lieu, que Son Eminence le cardinal Pallotto continue sans relâche à propager la dévotion à la sainte maison de Lorette ou mieux à la sainte Famille qui l'a sanctifiée. Enfin que le P. Ange de Magistris est parti pour le Paraguay, aussitôt après son ordination et sa première messe, célébrée dans l'église de Lorette dite *de Ripetta*. . . .

[211] Pour reconnaître en quelque façon la charité que vous avez de me donner des nouvelles de Rome, je vous tiendrai au courant des choses capables d'intéresser votre curiosité, et de plus je presserai le P. Bressani de traduire en italien la Relation entière que chaque année nous envoyons à notre Père Assis-
tant.

L'année dernière, j'accompagnai l'un des Nôtres

[210] Letter of Father Joseph Marie Chaumonot
to the Reverend Father Philippe Nappi, Superior
of the Professed House at Rome.

(Translated from the Italian original preserved at Rome.)

From Sainte Marie of the Hurons, August 3, 1640.

MY REVEREND FATHER,

Pax Christi.

I received at the same time, last year, two letters from Your Reverence: one of the year 1638; the other, of the year 1639. The first apprised me of three things: to begin with, that you remembered me at the altar and that you celebrated holy Mass for me on the tomb of the Blessed Louis de Gonzague,³ as I had begged you to. In the second place, that His Eminence the cardinal Pallotto continues, without relaxation, to propagate the devotion to the holy house of Lorette; or better, to the holy Family which sanctified it.⁴ Finally, that Father Ange de Magistris started for Paraguay directly after his ordination and his first mass — celebrated in the church of Lorette called *de Ripetta*. . . .

[211] To acknowledge in some fashion your charity in giving me news of Rome, I will keep you informed of the matters likely to interest your curiosity; and, moreover, I will urge Father Bressani to translate into Italian the whole Relation which we send each year to our Father Assistant.

Last year, I accompanied one of Ours (Father de

(le P. de Brébeuf) dans un pays où l'Évangile n'avait pas encore été annoncé. Partant de notre Résidence au pays des Hurons, nous fîmes six jours de route, toujours dans les bois, et sans trouver aucun endroit pour nous reposer ou réfugier. Nous étions obligés de porter à dos tout ce qui nous était nécessaire pour notre nourriture. Les sentiers de ces forêts sont très-difficiles, étant fort peu battus, remplis de broussailles et de branches, coupés de marais, de ruisseaux, de rivières sans autres ponts que quelques arbres, brisés par l'âge ou par le vent. L'hiver est la meilleure saison pour voyager, parce que la neige rend les sentiers plus unis. Mais il faut qu'elle soit durcie, comme nous l'avons trouvée à notre retour, à l'exception de deux journées: sans cela, on enfonce à chaque pas. Il y a encore un avantage à voyager en hiver: c'est que les cours d'eau sont glacés, et que nous avons pu, pendant soixante milles, traîner nos bagages. [212] Il est vrai qu'on ne trouve aucun abri contre les vents qui sont très-violents et très-froids. Mais, grâce à Celui à *qui la mer et les vents obéissent*, nous avons marché courageusement et joyeusement, malgré le froid, la fatigue et des chutes sans nombre sur la glace; ce dont mes genoux ont conservé bon souvenir. Mais qu'est-ce que cela en comparaison de ce que Notre-Seigneur a souffert pour moi? Je m'estimerais heureux de me briser bras et jambes à son service.

Les petits enfants en danger de mort ont recueilli les premiers fruits de notre apostolat. Nous en avons baptisé un grand nombre à l'insu de leurs parents, qui s'y seraient opposés certainement. Beaucoup de ces enfants sont déjà partis pour le ciel.

Brébeuf) to a country where the Gospel had not yet been announced. Starting from our Residence in the land of the Hurons, we made six days' route, continually in the woods, and without finding any place in which to rest ourselves or to take refuge. We were obliged to carry on our backs whatever was necessary to us in the way of our food. The paths in these forests are very difficult, being very little worn,—filled with brushwood and branches; cut up with swamps, brooks, and rivers, without other bridges than a few trees, broken off by age or by the wind. The winter is the best season for traveling, because the snow renders the paths more even. But it must needs be hardened, as we found it on our return, with the exception of two days: otherwise, one sinks in at every step. There is still another advantage in traveling in winter,—namely, because the water-courses are frozen, and we were able to drag our baggage for sixty miles. [212] It is true that one finds no shelter from the winds, which are very violent and very cold. But thanks to Him *whom the sea and the winds obey*, we proceeded bravely and joyfully, despite the cold, the fatigue, and countless falls on the ice, whereof my knees have retained a good reminder. But what is that in comparison with what Our Lord has suffered for me? I should esteem myself happy to break my arms and legs in his service.

The little children in danger of death have reaped the first fruits of our apostolate. We have baptized a great number of them without the knowledge of their parents, who would certainly have opposed it. Many of these children have already departed for heaven. As for the adults, not only have they not been willing to listen to the good news, but they even

Quant aux adultes, non-seulement ils n'ont pas voulu écouter la bonne nouvelle, mais ils nous empêchaient d'entrer dans leurs bourgades, nous menaçant de nous tuer et de nous manger, comme ils font à leurs plus cruels ennemis. La cause de cette grande aversion venait des calomnies propagées par quelques mauvais habitants du pays d'où nous venions. Par suite de ces calomnies, ils étaient convaincus que nous étions des sorciers, des imposteurs venus pour s'emparer de leur pays, après les avoir fait périr par nos sortilèges, lesquels étaient enfermés dans nos écritures, dans nos livres, etc.; de [213] sorte que nous n'osions pas, sans nous cacher, ouvrir un livre ou écrire quelque chose. Non-seulement nos livres et nos papiers étaient suspects de magie, mais encore nos moindres gestes et mouvements. Je voulus une fois me mettre à genoux dans une cabane, où nous nous étions retirés pour prier avec plus de recueillement. Aussitôt le bruit se répandit que Oronhiaguehre, c'est-à-dire, *porte-ciel* comme ils m'appellent, avait passé une partie de la nuit à faire ses sortilèges et qu'en conséquence tous devaient se mettre en garde et se défier de lui. Mais, en dépit du diable et de ses suppôts, nous avons pu employer tout notre hiver à parcourir les bourgades des sauvages, les menaçant de l'enfer, s'ils ne se convertissaient, sans que personne ait osé toucher un seul de nos cheveux. Chacun d'eux cependant désirait notre mort et excitait les autres à nous tuer, mais aucun n'avait le courage de le faire, quoique cela fût la chose la plus facile du monde: nous n'étions que deux hommes faibles, sans armes, loin de tout secours humain; Dieu seul était pour

prevented us from entering their villages, threatening to kill and eat us, as they do with their most cruel enemies. The reason of this great aversion arose from the calumnies disseminated by some evil inhabitants of the country from which we came. In consequence of these calumnies, they were convinced that we were sorcerers, impostors come to take possession of their country, after having made them perish by our spells, which were shut up in our ink-stands, in our books, etc.,—[213] insomuch that we dared not, without hiding ourselves, open a book or write anything. Not only were our books and our papers suspected of magic, but even our slightest gestures and motions. I once attempted to kneel down in a cabin, where we had withdrawn in order more collectedly to pray. Straightway the noise spread that Oronhiaguehre—that is to say, *heaven-bearer*, as they call me—had spent a part of the night in devising his spells, and that in consequence all were bound to put themselves on guard and distrust him. But, in spite of the devil and of his imps, we have been able to spend our whole winter in making the round of the savages' villages,—threatening them with hell if they would not be converted,—and nobody has dared to touch a single one of our hairs. Each one of them, however, was desiring our death and exciting the others to kill us; but none had the courage to do so, although that was the easiest thing in the world,—we were only two weak men, without weapons, far from all human assistance. God alone was for us, and he paralyzed the ill-will of so many enemies. May Your Reverence help me to thank the Lord for having preserved me from so many trials and dangers.

nous, et il a paralysé le mauvais vouloir de tant d'ennemis. Que Votre Révérence m'aide à remercier le Seigneur de m'avoir préservé de tant d'épreuves et de dangers.

L'automne prochain, j'espère passer un second hiver au milieu de ces pauvres sauvages: aussi [214] je compte obtenir le secours de vos prières.

Pour finir cette lettre j'ajouterai trois faits assez remarquables arrivés cette année, vu surtout qu'il s'agit de pauvres infidèles, sans moralité. Le premier fait est celui d'un jeune homme qui, voyageant par un grand froid avec sa sœur et la voyant près de succomber, se dépouilla d'une grande peau qui le couvrirait pour l'en revêtir; puis l'encourageant à hâter le pas afin d'éviter la mort qui la menaçait, il resta avec le mauvais vêtement de sa sœur. La jeune fille le laissant, se mit à courir jusqu'à son village, et pendant ce temps-là son pauvre frère mourait de froid, victime de son héroïsme fraternel. Soixante autres environ, durant cet hiver, périrent dans les neiges.

Le second fait est celui d'un petit enfant de huit à neuf ans qui, jouant sur la glace, tomba dans l'eau. Un de ses frères, à peu près du même âge, se jeta dans la rivière par le trou où son frère avait disparu, le saisit, et nageant sous la glace, eut l'adresse de remonter avec son fardeau par une autre ouverture assez éloignée de la première et lui sauva ainsi la vie. Ce fait arriva dans un village où nous nous trouvions.

Le troisième est un fait de guerre. Nos sauvages, étant allé combattre, furent surpris par l'ennemi dans une embuscade. Voyant l'impossibilité de se [215] défendre, les anciens dirent aux plus jeunes:

Next autumn I hope to spend a second winter in the midst of these poor savages; accordingly, [214] I count on obtaining the help of your prayers.

To conclude this letter, I will add three quite remarkable occurrences which happened this year,—especially since they concern poor infidels without morality. The first is that of a young man who, traveling during intense cold with his sister, and seeing her almost succumb, stripped himself of a great skin which covered him, in order to clothe her with it; then, encouraging her to quicken her pace in order to avoid the death which was threatening her, he stayed behind, with his sister's thin garment. The young girl, leaving him, began to run even to her village, and during that time her poor brother was dying of cold, the victim of his fraternal heroism. About sixty others, during this winter, perished in the snows.

The second instance is that of a little child of eight or nine years who, playing on the ice, fell into the water. One of his brothers, of almost the same age, jumped into the river through the hole where his brother had disappeared, seized him, and swimming beneath the ice, had the skill to come up again with his burden, through another opening quite distant from the first, and thus saved his life. This deed happened in a village where we chanced to be.

The third is an incident of war. Our savages, having gone to fight, were surprised by the enemy in an ambush. Seeing the impossibility of [215] defending themselves, the elders said to the younger men: "Since you can render services to our nation, take flight, while we shall check the enemy." This is what happened: those old savages were taken, led

«Puisque vous pouvez rendre des services à notre nation, prenez la fuite, pendant que nous arrêterons l'ennemi.» C'est ce qui arriva: ces vieux sauvages furent pris, emmenés captifs, cruellement tourmentés, brûlés, rôtis et dévorés, selon la coutume de cette contrée, habitée par des anthropophages, comme je vous l'ai déjà écrit.

N'ayant rien autre chose à raconter à Votre Révérence, je finis, en la priant, si elle trouve quelque chose dans ma lettre qui puisse intéresser notre T. R. P. Général, de vouloir bien le lui communiquer, mais de bouche seulement, ma lettre étant écrite trop misérablement pour la mettre sous les yeux de Sa Paternité. Que Votre Révérence veuille bien l'assurer que je ne dis jamais la sainte messe sans la recommander à Notre Seigneur.

Je suis, de Votre Révérence,

le très-humble serviteur en Notre-Seigneur.

JOSEPH-MARIE CHAUMONOT.

De la résidence de Ste-Marie aux Hurons, le 3 août 1640.

away captive, cruelly tormented, burned, roasted, and devoured,—according to the custom of this country, inhabited by cannibals, as I have already written to you.

Having nothing else to relate to Your Reverence, I close; requesting you, if you find anything in my letter which can interest our Very Reverend Father General, to be so kind as to make it known to him: but orally alone,—my letter being written too wretchedly to put it beneath His Paternity's eyes. Will Your Reverence kindly assure him that I never say holy mass without commending him to Our Lord?

I am Your Reverence's

very humble servant in Our Lord.

JOSEPH MARIE CHAUMONOT.

From the residence of Ste. Marie among the Hurons, the 3rd of August, 1640.

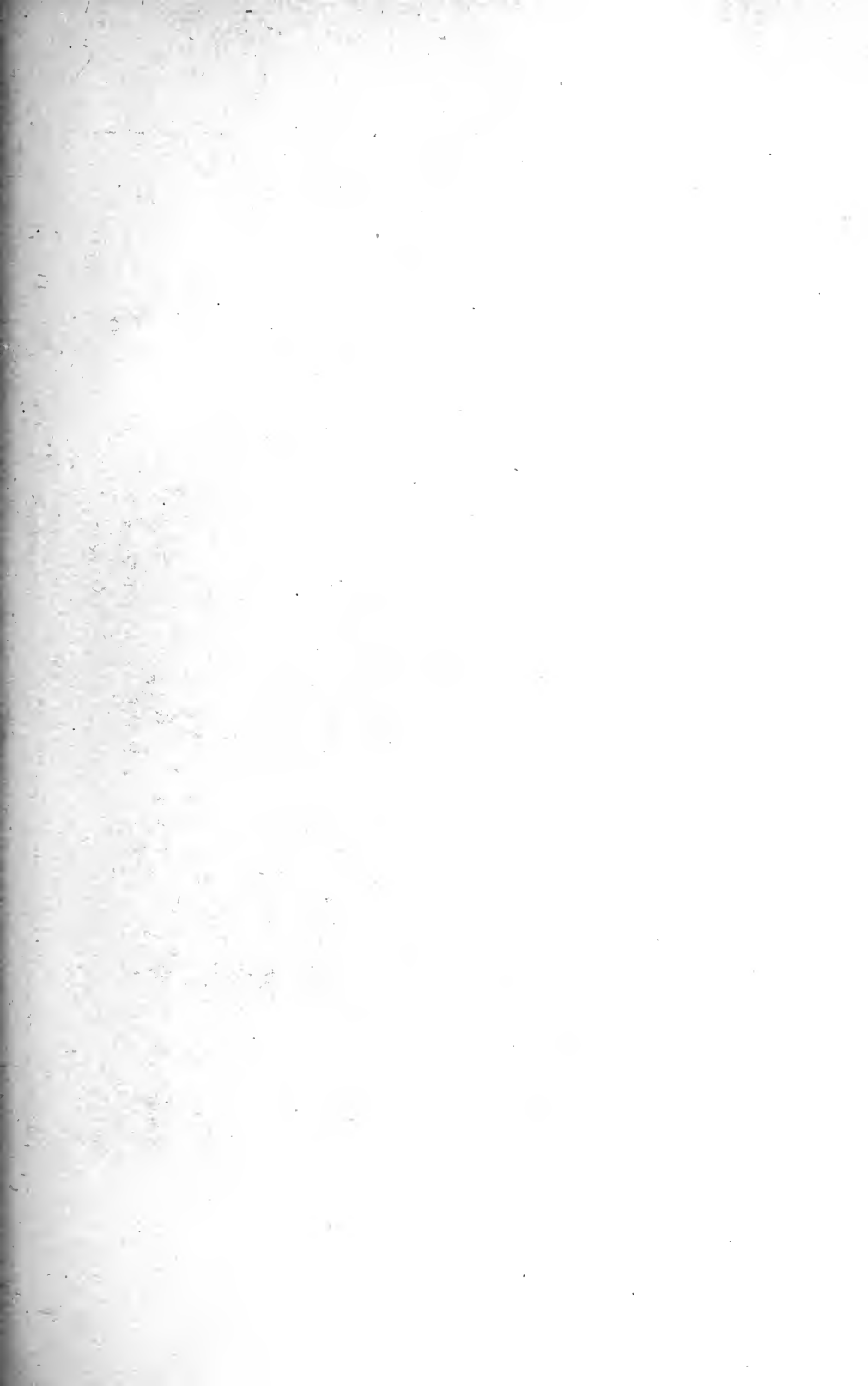
XLI

RELATION OF 1640

PARIS: SEBASTIEN CRAMOISY, 1641

SOURCE: We reprint from the original edition (H. 76), in Lenox Library.

The document consists of two parts: Part I., by Le Jeune, dated at Quebec, September 10, 1640; Part II., by Jerome Lalemant, dated in the Huron country, May 27, 1640, with a postscript dated August 3. In the present volume, we give chaps. i.-x. of Part I.; this part will be concluded in our Volume XIX., and Part II. commenced; Volume XX. will see the conclusion of the entire document.



RELATION

DE CE QVI S'EST PASSE'

EN LA

NOVVELLE FRANCE

EN L'ANNEE M. DC. XL.

Enuoyée au R. P. Prouincial de la Com-
pagnie de IESVS de la Prouince
de France.

*Par le P. Barthelemy Vimont, de la
mesme Compagnie, Superieur de la
Residence de Kébec.*



A PARIS,

Chez SEBASTIEN CRAMOISY
Imprimeur ordinaire du Roy, rue
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M. DC. XLI.

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RELATION
OF WHAT TOOK PLACE
IN
NEW FRANCE
IN THE YEAR M. DC. XL.

Sent to the Reverend Father Provincial
of the Society of JESUS of the
Province of France.

*By Father Bartbelemy Vimont, of the
same Society, Superior of the
Residence of Kébec.*

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JACQUES DINET.

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[1] Relation de ce qui s'est passé en la Nouvelle France, en l'Année 1640.

MON R. PERE,
Je croyois qu'estant deschargé du fardeau de la Superiorité, ie ferois en suite deliuré des soins de la Relation que V. R. exige de nous, & qu'une grande partie de la France attend avec quelque passion: mais nostre R. P. Superieur ma fait veoir que ceste consequence n'estoit point necessaire, si bien que nonobstant qu'il la pût dresser avec avantage ayant desia une grande cognoissance du pays & des Sauvages, il s'est encor reposé sur moy pour [2] ceste année dans l'empressement de ses affaires du tribut dont les affections de V. R. & d'une infinité de personnes de merite & de condition nous rendent redeuables. Je doute fort si nous aurons un assez grand fond pour faire ceste rente annuelle, si ce n'est qu'on ayme les redites car les subiets se trouuans fort semblables, les discours ne sçauroient pas auoir une grande diuersité quand les sauages se feront tous reduits comme il arriuera quelque iour si on les secoure fortement ie ne sçay plus ce qu'on pourroit remarquer sinon leurs bonnes actions qui pour auoir beaucoup de ressemblances pourroient causer du degoust. Pleut à Dieu que nous fussions dans ceste peine, & que tous ces pauvres Barbares fussent au point que nous les souhaittons, à peine de ne pro-

[1] Relation of what occurred in New France,
in the Year 1640.

MY REVEREND FATHER,
I thought that, when I was relieved from the burdens of a Superior, I would consequently be freed from the responsibility of the Relation which Your Reverence exacts from us, and which a large part of France awaits with some eagerness. But our Reverend Father Superior has shown me that this is not a necessary consequence; and so, although he could have done it advantageously, as he has already an extensive knowledge of the country and of the Savages, there again devolves upon me [2] this year, in the pressure of his business, the tribute which Your Reverence's affection and that of an infinite number of persons of merit and rank make it incumbent upon us to render. I doubt very much whether we shall have enough material to make up this annual rent, unless our readers like repetitions. For as the subjects are very similar, the narratives cannot have a great variety when the savages shall all be converted,—as will happen some day, if they are energetically aided. I do not know what one can record then, unless it be their good actions, which, from their great similarity, may cause some feeling of surfeit. Would to God that we might have this difficulty, and that all these poor Barbarians were at the point where we wish them to be, reluctant to make known their actions except to the sight of Heaven,

duire leurs actions qu'à la veuë du Ciel, & de n'en parler qu'à celui auquel on ne les peut cacher, mais entrons en discours.

and to speak of them except to him from whom they cannot be concealed. But let us begin our narrative.

[3] CHAPITRE PREMIER.

DU VOYAGE & DE L'ARRIVÉE DE LA FLOTTE EN LA
NOUVELLE FRANCE.

LE Pere René Menart estant arriué à Kebec nous a raconté quelques particularitez du Voyage de la Flotte de ceste année, lesquelles m'ont semblé tres-dignes de composer ce premier chapitre. Nos vaisseaux, disoit-il, se mirent en Rade le vingt-sixiesme de Mars. Madame la Duchesse d'Aiguillon ayant augmenté la fondation de son Hospital en la Nouvelle France, & desirant en fuite que deux Religieuses de la maison de la Misericorde establie à Dieppe vinssent donner du secours à leurs bonnes sœurs, Monseigneur l'Archevesque de Rouën leur accorda leur congé avec autant d'amour & d'affection qu'il desire l'accroissement de la gloire de nostre Seigneur en la conuersion des pauvres Sauvages: [4] la Mere de sainte Marie & la sœur de saint Nicolas toutes deux professes de ce Monastere furent choisies avec vne tres-sensible consolation de leur bon-heur, & avec les regrets de quantité d'autres qui soupiroient apres ceste croix qu'ils enuifageoient comme vn Paradis. Madame de la Pelletrie fondatrice d'un Seminaire de petites filles sauvages & des Religieuses Vrfulines qu'elle à fait passer en ces contrées, desirant qu'on leur amenast vne Professe du Conuent de Paris, Monseigneur l'Archevesque s'interessant dans la cause de Dieu, & voulant auoir part à l'instruction

[3] CHAPTER FIRST.

OF THE VOYAGE OF THE FLEET, AND ITS ARRIVAL
IN NEW FRANCE.

FATHER René Menart,⁵ having arrived at Kebec, related to us some details of the Voyage of the Fleet this year, which seem to me very worthy to compose this first chapter. "Our ships," said he, "set out from their Anchorage on the twenty-sixth of March. Madame the Duchess d'Aiguillon having increased the endowment of her Hospital in New France, and desiring, consequently, that two Nuns of the house of Mercy established at Dieppe should come and give some help to their good sisters, Monseigneur the Archbishop of Rouen granted them their dismissal, with a love and affection proportionate to his desire for the increase of the glory of our Lord in the conversion of the poor Savages. [4] Mother de sainte Marie and sister de saint Nicholas, both professed nuns of this Monastery, were chosen, with very keen appreciation of their good fortune, and with regrets for the many others who were sighing for this cross, which they regarded as a Paradise. As Madame de la Pelletrie, foundress of a Seminary for little savage girls and for the Ursuline Nuns whom she has had cross over into these countries, desired that there should be brought to them a Professed Nun of the Convent of Paris,⁶ and as Monseigneur the Archbishop, who interests himself in the cause of God, and wishes to participate in

& au falut des ames que ces bonnes filles cultiueront, ne iugeant pas à propos qu'une feule fortit de fon Couvent en enuoya deux, ſçavoir eſt la Mere Anne de ſaincte Claire, & la Mere Marguerite de ſaincte Athanaſe qui enleuerent avec elles tous les cœurs de ceſte grande Maifon. Voyla donc quatre Religieufes embarquées dans le vaiſſeau nommé l'Efperance, conduit par Monſieur de Courpon fort honeſte Gentilhomme, lequel à obligé ces [5] bonnes ames au dernier point: ie ne ſçay ſi les demons preuoyoient quelque grand bien de ce paſſage, mais il ſemble qu'il nous ayent voulu abyſmer dès la rade, ils fouleuerent tout l'Ocean, deſchainerent les vents, exciterent des tempeſtes ſi horribles & ſi continuës qu'elles nous penſerent perdre à la veuë de Dieppe: nous fuſmes dans ces dangers racontoit le Pere, depuis le vingt-fixieſme de Mars iuſques au vingt-huitieſme d'Auril battus de pluye & de neige auffi pres de la mort que nous l'eſtions des coſtes de France, vn vaiſſeau de ſainct Valery qui eſtoit en rade avec nous ſe détachant de ſes ancrs s'alla brifer à nos yeux, tout ce qui eſtoit dedans ſe perdit, les hommes furent engloutis dans les ondes & de vingt ou enuiron qu'ils eſtoient dans ce Nauire il ne s'en ſauua que trois, la mort qui moiſſonnoit ces corps ſembloit nous attendre à tous moments pour nous deuorer, i'entendois pluſieurs perſonnes deteſter l'heure & le moment que la penſée leur eſtoit venuë en l'eſprit [6] de monter fur mer, & de confier leur vie à la mercy d'un cable, la vertu anime puiſſamment un cœur, ces bonnes filles qui en autre temps auroient tremblé dans un baſteau deſſus la Seine, ſe mocquoient de la mort, & de ſes approches, en effet il importe peu qu'on meure fur la terre

the instruction and salvation of the souls that these good sisters will cultivate, did not judge it proper for one alone to leave her Convent, he sent two, namely, Mother Anne de sainte Claire and Mother Marguerite de sainte Athanase, and all the hearts of this great House went with them. Accordingly, there were four Nuns who embarked in the vessel called the "Esperance," under the command of Monsieur de Courpon, a very honest Gentleman, who favored these [5] good souls to the utmost. I do not know whether the demons foresaw some great blessing from this passage, but it seems as if they desired to engulf us from the time we left the roadstead. They raised up the whole Ocean, unchained the winds, and excited such horrible and continuous tempests that they almost made us perish in sight of Dieppe. We were in the midst of these dangers," related the Father, "from the twenty-sixth of March until the twenty-eighth of April, beaten upon by rain and snow, as near to death as we were to the coasts of France. A ship of saint Valery, which was in the roadstead with us, detaching itself from its anchors, went to pieces before our eyes, everything that was within being carried away. The men were engulfed in the waves; and, of twenty or thereabout who were in this Ship, only three were saved. The death that reaped these bodies, seemed at every moment waiting to devour us. I heard many persons cursing the hour and the moment when the thought entered their minds [6] to go upon the sea, and to entrust their lives to the mercy of a cable. Virtue animates a heart powerfully. These good sisters, who, at other times, would have trembled in a boat upon the Seine, mocked at death and its approaches. In fact, it mat-

ou dans les eaux, pourueu qu'on meure avec Dieu. Ceste tempeste estant passée il s'en esleua vne autre aussi furieuse que la premiere comme on la vit naistre dans l'air, nos mariniers ietterent le second ancre qui nous sauua la vie, car le cable du premier qui nous auoit tenu iusques alors se rompit en vn moment, & nostre vaisseau se fust perdu sans ressource, si le second ancre ne l'eust arresté. Si nous eussions vn peril nous tōbions dans l'autre, le cable manquant à nostre Vice-Admiral vn coup de mer le ietta sur nous avec vne telle fureur que les plus cōstans pensoiēt estre perdus, iamais ie n'ay enuifagé la mort de si près, i'eu recours au grand sainct Ioseph, patron des contrées ou nous voulions aller, si ce vaisseau se fust auancé de vingt pas nous nous fussions brisés, & l'Océan [7] nous auroit enseuelis dedans ses ondes. Au point que ie presentois mes vœux à Dieu par l'entremise de ce grand Sainct, on nous vint dire que le vent auoit escarté ce vaisseau, Dieu conferua les trois de nostre Flotte qui estoient en rade sans autre perte que d'un cable & d'un basteau que la tempeste nous enleua, quelques vns auoient fait courre le bruit qu'une des Religieuses estoit morte, & que l'autre estoit à l'extremité. Je descendy en terre, disoit le Pere, pour affeurer du contraire; il est vray qu'elles eurent de l'exercice vn grand mois durant pendant ces tempestes, que Dieu esprouua leur constance, mais pas vne ne recula en arriere. Ah! qu'il fait bon se ietter entre les bras de sa douce prouidence, & receuoir avec amour les coups que sa main nous donne, les Anges conferuoient nostre Flotte par les mesmes tempestes que les demons excitoient pour la perdre, ie ne sçay si depuis cent ans on a veu des vaisseaux si

ters little whether one die upon the land or upon the sea, provided one die with God. This tempest having passed over, another arose as furious as the first. As they saw it arising in the air, our sailors cast the second anchor, which saved our lives; for the cable of the first, which, until then, had secured us, broke in a moment, and our ship would have been hopelessly lost if the second anchor had not held us fast. If we avoided one danger, we fell into another. Our Vice Admiral missing the cable, a wave dashed it upon us with such fury that the most steadfast thought they were lost. Never have I confronted death so near. I had recourse to the great saint Joseph, patron of the countries where we wished to go. If this ship had advanced twenty paces, we would have been dashed to pieces, and the Ocean [7] would have swallowed us in its waves. At the moment when I was offering my vows to God through the medium of this great Saint, they came to tell me that the wind had passed by this vessel. God preserved the three of our Fleet which were in the roadstead, without other loss than that of a cable, and of a boat that the tempest carried away from us. Some had circulated the report that one of the Nuns was dead, and that another was dying. I landed," said the Father, "to assure them of the contrary. It is true they were in some anxiety during the long month of these tempests when God was proving their constancy, but not one of them drew back. Ah! how good it is to cast oneself into the arms of his sweet providence, and to receive with love the strokes that his hands give us! The Angels preserved our Fleet through the same tempests that the demons excited to destroy it. I do not know that

long temps en rade ny batus de vents si fortement contraires, ceste furie nous enchaînât près du port nous deffendoit [8] contre des fregates ennemyes équipées en guerre qui nous attendoient au passage, si bien que si nous eussions leué l'ancre vn iour deuant nostre despart, nous fussions infailliblement tombez entre les mains de l'ennemy. Madame la Duchesse d'Aiguillon ayant eu aduis de cet embuscade fit en forte que Monseigneur le Cardinal de Richelieu commanda aux vaisseaux du Havre de nous donner escorte, comme nous nous mettions en deuoir de les aller ioindre, nous rencontrafmes cinq fregates Dunkerquoises, aussi tost on met la main aux armes, on iette les canons hors des sabors, chacun se dispose au combat, Monsieur de Courpon nostre Admiral s'avance, mais ces fregates estant embarassées de deux vaisseaux Hollandois qui nous auoient quittez la nuit precedente, & qui venoient d'estre pris vn peu auant que nous parussions s'escarterent de nous voyans à nostre contenance que nous estions pour leur disputer fortement la victoire, nous arriuasmes au Havre incontinent apres, où nous trouuasmes cinquante Nauires à l'ancre [9] qui nous attendoient, le vent nous fauorifant Monsieur de Beaulieu qui commandoit la flotte Roiale, nous fit entourer de quarante vaisseaux. Je ne pensois pas estre en mer, disoit le Pere, me voyât enuironné de tant de bois, comme nous voguions dans cette assurance, les vaisseaux du Roy decoururent huit fregates ennemies aufquelles ils donnerent la chasse; mais elles euaderent à la faueur du vent, l'escorte Royale nous voyans hors de la manche & hors du danger nous quitta. Voila comme les tempestes nous voulant perdre au port nous prote-

for a hundred years vessels have been seen so long anchored, or assailed by winds so very contrary. This fury, chaining us near the port, defended us [8] against hostile frigates equipped for war, which were awaiting us at the passage,—so that, if we had weighed anchor one day before our departure, we would infallibly have fallen into the hands of the enemy. Madame the Duchess d'Aiguillon, having been advised of this ambuscade, so arranged that Monseigneur the Cardinal de Richelieu ordered the ships of Havre to convoy us. As we were about to go and join them, we encountered five Dunkirk frigates. Immediately the weapons are grasped, the cannons are thrust out of the portholes,—every one is ready for the combat. Monsieur de Courpon, our Admiral, advances. But these frigates—being embarrassed by two Dutch ships that had left us the previous night, and which had just been captured a little while before we appeared—turned away from us, seeing in our faces that we were ready stubbornly to dispute the victory with them. We reached Havre directly afterwards, where we found fifty Ships at anchor [9] which were awaiting us. The wind favoring us, Monsieur de Beaulieu, who commanded the Royal fleet, had us surrounded by forty ships. I did not think that I was upon the sea," said the Father, "seeing myself encompassed by so much wood. As we floated along in this security, the ships of the King discovered eight hostile frigates, to which they gave chase. But they escaped, owing to a favorable wind. The Royal escort, seeing us out of the channel and out of danger, left us. Thus the tempests, ready to destroy us in the port, protected us against our enemies. As soon as we were upon the high

geoient contre les ennemis, si-toſt que nous fuſmes en haute mer les vents nous fauoriferent pour la pluſpart du temps, nous euſmes quelques petites bou-raſques; mais de peu de durée. Je n'ay point veu plus de deuotion ſur la terre que ſur la mer, les principaux de noſtre flotte, les paſſagers & les matelots aſſiſtoient au diuin ſeruice que nous chantions fort ſouuent, ils frequentoient les Sacremens, ſe trou-uoient aux prieres & aux lectures publiques qu'on faiſoit en ſon temps, mais la deuotion fut tres-ſenſible & tres-remarquable [10] le iour du ſainct Sacre-mēt, on prepara vn autel magnifique dans la chambre de noſtre Admiral, tout l'equipage dreſſa vn repoſoir ſur l'auant du vaiſſeau, noſtre Seigneur voulant eſtre adoré ſur cet element ſi mobile, nous donna vn calme ſi doux que nous penſions voguer ſur vn eſtang, nous fiſmes vne proceſſion vrayement ſolemnelle, puis que tout le monde y aſſiſta & que la pieté & la deuotion la faiſoient marcher en bel ordre toute à l'entour du vaiſſeau, noſtre frere Dominique Scot reueſtu d'vn ſurplis portoit la croix, aux deux coſtés de laquelle marchoient deux enfans portans vn flambeau ardent en la main, ſuiuoient les Religieuſes avec leurs cierges blancs & vne modeſtie Angelique, apres le Preſtre qui portoit le ſainct Sacrement marchoit l'Admiral de la flotte, & en ſuitte tout l'equipage, les canons firent retentir l'air & les ondes de leur tonnerre, & les Anges prenoient plaifir d'entendre les loüanges que nos cœurs & nos bouches donnoiēt à leur Prince & à noſtre ſouuerain Roy. Il n'y eut que ſept perſonnes qui n'approchaſſent [11] de la ſaincte table, & encor s'eſtoient ils repus vn peu auparauant de cette viande ſacrée; enfin apres auoir

sea, the wind favored us during most of the time; we had some slight squalls, but they were of short duration. I have not seen more devotion upon the land than there was upon the sea; the chief personages of our fleet, the passengers, and the sailors attended divine service, which we celebrated very often. They frequented the Sacraments, and were present at prayers and the public readings that were given at suitable times. But the devotion was most profound and most conspicuous [10] on the day of the blessed Sacrament. A magnificent altar was prepared in the chamber of our Admiral; the whole crew erected an altar at the prow of the ship; our Lord, desiring to be adored upon this so unstable element, gave us a calm so peaceful that we could imagine ourselves floating upon a pond. We formed a procession truly solemn, since every one took part in it, and their piety and devotion caused them to march in fine order all around the ship. Our brother Dominique Scot, wearing a surplice, bore the cross, on either side of which marched two children, each bearing a lighted torch in his hands; the Nuns followed with their white wax tapers, in Angelic modesty; after the Priest, who carried the blessed Sacrament, walked the Admiral of the fleet, and then the whole crew. The cannons made the air and the waves resound with their thunder, and the Angels took pleasure in hearing the praises that our hearts and our lips gave to their Prince and to our sovereign King. There were only seven persons who did not approach [11] the holy table, and yet they had feasted upon this sacred food a little while before." Finally, after having enjoyed very fair weather after this act so imbued with piety, the Ad-

iouy d'affez beau-temps depuis cette action, toute plaine de pieté, l'Admiral arriua à Tadouffac le dernier de Iuin, où le fainct Iacques estoit entré deux iours auparauant, le Pere Menard s'embarquant dans vne chaloupe avec nostre frere Dominique Scot, laiffa le Pere Ioseph Duperron & nostre frere Iagues Ratel avec les Religieuses, pour nous venir donner promptement nouuelles de l'arriuée de la flotte, bref le Dimanche au matin le fainct Iacques commandé par le Capitaine Ancelot, vint mouïller l'ancre deuant Kebec, Monsieur nostre Gouverneur descendit sur le port avec nostre R. P. Superieur, pour receuoir nos Peres & pour conduire ces filles vrayement genereuses en leurs maisons, au fortir du vaisseau elles se iettent à genoux, baïse la terre tant desirée, chantent vn *Laudate Dominum omnes Gentes*, & Madame de la Pelletrie accompagnée de ses petites Seminaristes gentiment vestuës, embrasse ces bonnes Religieuses, [12] les conduit premierement en la Chappelle des Vrfu-lines, comme estant la plus proche du Quay, nostre Eglise & nostre maison ayant esté bruslées, on les mena en cette Chappelle pour adorer nostre Seigneur, & pour le remercier des faueurs qu'elles auoient receuës de sa bonté, delà elle vont saluer Monsieur nostre Gouverneur en son fort, puis on les mena chaqu'vnes dans leurs maisons, où la ioye & la charité leur donna entrée, elles fortirent du vaisseau plus saines qu'elles n'y estoient entrées, la pauureté & les incommoditez des maisons basties sur la terre, semble des palais & des richesses à ceux qui fortent d'une maison de bois flottante au gré des vents & des vagues, le landemain on les conduisit à S. Ioseph, pour leur faire veoir les Sauvages, qui les ont attirées en ce

miral arrived at Tadoussac on the last of June, where the "saint Jacques" had entered two days before. Father Menard, embarking in a shallop with our brother, Dominique Scot, left Father Joseph Duperon and our brother Jacques Ratel with the Nuns, that he might promptly come to give us news of the fleet's arrival. In brief, on Sunday morning the "saint Jacques," commanded by Captain Ancelot, came and cast anchor opposite Kebec; Monsieur our Governor went down to the wharf with our Reverend Father Superior, to receive our Fathers, and to escort these truly generous sisters to their houses. Upon leaving the ship they fell upon their knees, kissed the ground so long desired, and sang the *Laudate Dominum omnes Gentes*; and Madame de la Pelletrie, accompanied by her little Seminarists, neatly dressed, embraced these good Nuns, [12] whom she conducted first to the Chapel of the Ursulines, this being the nearest to the Quay, as our Church and house had been burned. They were taken to this Chapel to adore our Lord, and to thank him for the favors they had received from his goodness. Thence they went to salute Monsieur our Governor in his fort; then they were taken to their own houses, where joy and love welcomed them. They left the ship in better health than when they had entered it. Poverty and discomfort, in houses that are built upon the land seem palaces and riches to those who come forth from a house of wood floating at the will of the winds and the waves. The next day, we took them to St. Joseph, to show them the Savages who have attracted them to this new world. They were present at prayers, and at the instruction that was being

nouveau monde, elles affisterent aux prieres & à l'instruction qu'on leur fit. La ioye deroboit leurs cœurs & leurs yeux, ce pauvre peuple admiroit la genereuse constance de ces ieunes Amazones, qui malgré l'Ocean viennent chercher le [13] salut de ces barbares en ces derniers confins du monde, bref ayant visité les pauvres demeures de ce peuple; elles se retirerent en leur closture, pour la garder fuiuant leurs Reigles & leurs Instituts. Quelques iours apres leur arriuée, la Mere de saincte Marie Hospitaliere est tombée malade, c'est vn petit agneau tout disposé pour entrer dans le bercail du vray Berger, il semble neantmoins que Dieu luy veille rendre la santé.

Pour conclusion de ce Chapitre, ie diray ces deux mots à vne infinité de Religieuses, qui brulent d'vn desir de fuiure celles qui font passées. Ce n'est pas tout d'estre enuoyées de la France, il faut estre appelée de la nouuelle, pour faire icy plus de fruit que de bruit. Les filles ne sçauroient penetrer dans les Nations plus éloignées & plus peuplées; il en est venu tres-suffisamment pour les occupations qu'elles peuuent auoir dans vn païs qui ne fait que de naistre. Celles à qui l'humilité, l'obeyffance & l'appel leurs ont [14] donné des patentes, ont esté receuës à bras ouuerts des Anges gardiens de ces contrées, elles cooperent sainctement avec ces bien-heureux esprits au salut de ces peuples, en effet & les Hospitalieres & les Vrfulines font dans la ioye, elles ont passé l'année dās vne profonde paix, cheries des François & des Sauuages, tres-zelées pour les fonctions de leur institut. Ce bon-heur n'en doit point attirer dauantage, puis qu'vn plus grand nombre n'est pas de faison, le païs se faisant tous les iours ouurira en son temps la

given. Joy stole away their hearts and their eyes. These poor peoples admired the noble constancy of these young Amazons, who, in spite of the Ocean, came to seek the [13] salvation of these barbarians in these farthest confines of the earth. In brief, having visited the poor dwellings of these people, they retired to their own seclusion, to observe it according to their Rules and their Institutes. Some days after their arrival, Mother de sainte Marie, a Hospital Nun, fell sick. Here was a dear lamb all ready to enter the fold of the true Shepherd. It seems, however, that God willed her to be restored to health.

As a conclusion to this Chapter, I will say these few words to a vast number of Nuns, who burn with a desire to follow those who have crossed over. It is not everything to be sent from France; one must be called by new [France], in order to produce more fruit here than noise. The sisters cannot penetrate into the more distant and more populous Nations; those who have come are amply sufficient for the occupations they can have in a country which has accomplished only its birth. Those to whom humility, obedience, and vocation have [14] given diplomas, have been received with open arms by the guardian Angels of these countries. They coöperate piously with those blessed spirits in the salvation of these peoples. In fact, both the Hospital Nuns and the Ursulines are full of joy. They have passed the year in profound peace, cherished by the French and Savages, very zealous in the functions of their order. This happiness ought not to attract more of them, since a greater number would be unseasonable; as the country grows every day, it will, at the proper

porte aux autres. Il faut pour le present bander tous nos nerfs pour arrester les Sauvages, au commencement que nous vinsmes en ces contrées, comme nous n'esperions quasi rien des vieux arbres, nous employons toutes nos forces à cultiuer les ieunes plâtes, mais nostre Seigneur nous donnant les adultes nous cōuertissons les grâdes despèces, que nous faisiōs pour les enfãs, au secours de leurs peres & de leurs meres, les aydant à cultiuer la terre & à se loger dans vne maison fixe & permanente, nous retenons neantmoins encor avec nous quelques [15] petits orphelins delaissés. Mais nostre plus grand effort doit tendre à rallier ces pauvres brebis egarées, sans cela il n'y a point d'occupation en ces contrées pour des Religieuses, notamment pour les Vrfulines, il n'en est pas de mesme de nous autres; car nous penetrons és nations sedentaires, où les filles n'ont aucun accès, tant pour l'eloignement de nos François qui les conferuent, que pour l'horreur des chemins, & pour les grands trauaux & dangers qui surpassent leur sexe, les filles & les femmes ne sçauroient monter plus haut que l'Isle de Montreal, où le fault saint Louys: or est il que depuis l'embouchure du fleuve S. Laurens iusques à cette Isle, tous les Sauvages sont errans, il les faut donc reduire à vne vie sedetaire, si on veut auoir leurs enfans, ceux qui prenoient plaisir de secourir nostre seminaire seront consolés, voyant que les depenses qu'on faisoit pour des enfans, estant employées à faire vne petite maison, arrestent & gaignent à Iesus-Christ le pere, la mere & les enfans. Nous auons fait quatre petits logemens cette année, voila pour quatre [16] familles, ces bonnes gens sont ravis voyant cette charité, le

time, open the door to the others. At present, we must strain every nerve to arrest the Savages. When we first came into these countries, as we hoped for scarcely anything from the old trees, we employed all our forces in cultivating the young plants; but, as our Lord gave us the adults, we are turning the great outlay we made for the children to the succor of their fathers and mothers,—helping them to cultivate the land, and to locate in a fixed and permanent home; we still retain with us, however, some [15] little abandoned orphans. But our strongest efforts ought to tend towards rallying these poor lost sheep. Without this, there is no occupation in these countries for Nuns, especially for the Ursulines. It is not the same with us; for we penetrate into the sedentary nations, where the sisters have no access,—not only on account of the remoteness of our French who have charge of them, but of the horrors of the roads, and the great hardships and dangers, which are beyond their sex. The girls and women cannot go up farther than the Island of Montreal, or the sault saint Louys. Now it happens that from the mouth of the river St. Lawrence up to this Island, all the Savages are wanderers; hence they must be brought to a sedentary life, if we wish to have their children. Those who took pleasure in assisting our seminary will be consoled by seeing that the outlays made for the children, being employed in erecting a little house, arrest and win for Jesus Christ the father, the mother, and the children. We have built four little lodgings this year, and in these there are four [16] families. These good people are delighted at seeing this charity. The whole may amount to

tout peut reuenir à quatre ou cinq cens escus, hélas ! ce n'est qu'un coup de dez en France, ou vne simple collation, & dans nos grands bois c'est le falut de quatre pauvres familles, qui peut estre ne verroient iamais Dieu si on ne leur prestoit ce secours.

four or five hundred écus. Alas! it is only one throw of the dice in France, or one simple collation; and in our great woods it is the salvation of four poor families, who perhaps would never see God if this aid were not lent them.

CHAPITRE II.

DE L'ESTAT GENERAL DE LA COLONIE FRANÇOISE, &
DE LA CONUERSION DES SAUAGES.

LA paix, l'amour & la bonne intelligence regne parmy nos François. La foy s'estend & iette de profondes racines parmy les Sauages, ces quatre paroles suffiroient pour monstrier que nous viuons icy dans vn siecle d'or.

Ceux qui nous ont parlé des siecles dorés, ne les embelissoient pas des mines du Perou, mais d'une innocence preferable aux richesses de l'un & de l'autre hemisphere. [17] Si bien que nous pouuons quasi dire que l'usage de fer, rend les siecles d'or, & l'usage de l'or fait les siecles de fer. Il est vray qu'on vit en ces contrées dans une grande innocence, la vertu y regne comme dans son empire, le vice qui la poursuit incessamment, n'y paroît qu'en cachette & à la derobée, ne se produisant iamais sans confusion. Les principaux habitâs de ce nouveau monde, desirieux de conseruer cette benediction du Ciel, se sont rangés sous les drapeaux de la sainte Vierge, à l'honneur de laquelle ils entendent tous les Samedis la sainte Messe, frequentent souuēt les Sacremens de vie, preste l'oreille aux discours qu'on leur fait des grandeurs de cette Princeesse, & du bonheur de la paix & de l'union qui les allie ça bas en terre, pour les rendre une mesme chose avec Dieu dedans les Cieux, cette deuotion a banny les inimitiés & les

CHAPTER II.

OF THE GENERAL CONDITION OF THE FRENCH COLONY, AND THE CONVERSION OF THE SAVAGES.

PEACE, love, and good understanding reign among our French people. The faith is extending, and taking deep root among the Savages. These few words might suffice to show that we are living here in a golden age.

Those who have told us about golden ages did not embellish them with Peruvian mines, but with an innocence preferable to the riches of either hemisphere; [17] so that we can almost say that the use of iron renders the ages golden, and the use of gold makes the ages iron. Verily, one lives in these countries in great innocency,—virtue reigns here as if in its empire; vice, which pursues it incessantly, only appears secretly and by stealth, never introducing itself without humiliation. The principal inhabitants of this new world, desiring to preserve this blessing of Heaven, have ranged themselves under the banner of the blessed Virgin, in whose honor they hear the holy Mass every Saturday, often frequent the Sacraments of life, and lend ear to the discourses that are given them on the dignities of this Princess, and on the blessedness of the peace and union that bind them here below on earth, to render them one with God in Heaven. This devotion has banished enmities and coldness; it has introduced pure discourse in the place of too licentious language; it has

froideurs, elle a introduit de bons discours, au lieu des paroles trop libertines, elle a fait reuiure la coustume de prier Dieu publiquemēt soir & matin dans les familles, elle a donné des affections de la pureté à quelques [18] personnes dans le mariage, iufques à prefenter leurs vœux par mutuel accord, à l'integrité de la faincte Vierge, & les renoueller de temp en temps, pour receuoir plus fainctement fon fils bien aymé dedans leurs cœurs. L'année paſſé les chenilles, les fauterelles & les autres vermines, mangeant tout ce qui fortoit de la terre, on fit quelques proceſſions & quelques prieres publiques pour cet effet, choſe eſtrange, le iour fuiuant ces beſtioles moururent & diſparurent en telle forte, que telle perſonne a recueilly plus de trente poinçons de froment, n'en eſperant pas dix boiffeaux.

Au reſte nous viuons icy fort contens & fort ſatisfaits, les François font en bonne ſanté, l'air du pays leur eſt bon, auſſi eſt-il pur & ſain, la terre commence à leur donner des grains abondamment, les guerres, les procez, les debats & les querelles ne l'empeſtent point, en vn mot, le chemin du Ciel ſemble plus court & plus aſſeuré de nos grands bois, que de vos grandes villes, il eſt vray que nous ne penſons point eſtre ſeuls dans vn pays eſtranger, auſſi n'y ſommes nous [19] pas, puis que nous n'auons tous qu'un meſme Prince & qu'un meſme Roy, que nous aymons & que nous honorons vniquement, nous fiſmes l'an paſſé des feux de reſiouyſſance pour la naiſſance de Monſieur le Dauphin, nous priaſmes Dieu par vne proceſſion ſolemnelle, de rendre cet enfant ſemblable à ſon pere, noſtre ioye & noſtre affection, ne s'eſt pas contenuës dans les limites d'une année, Monſieur le Che-

revived the custom in families of publicly praying to God, evening and morning; it has given desires for purity to some [18] persons in marriage, even to offering their vows by mutual accord to the chastity of the blessed Virgin, and to renewing these, from time to time, that they may more holily receive her well-beloved son in their hearts. Last year, the caterpillars, grasshoppers, and other insects eating all that came out of the earth, some processions and public prayers were made on this account; strange to say, the following day these little animals died, and disappeared so entirely, that a certain person reaped more than thirty puncheons of grain, though not expecting over ten bushels.

Moreover, we live here in great contentment and satisfaction. The French are in good health; the air of the country agrees with them, as it is pure and salubrious; the soil is beginning to yield them grain in abundance; wars, lawsuits, disputes, and quarrels do not infect them. In a word, the road to Heaven seems shorter and surer from our great forests than from your large cities. True, we do not think of ourselves as being alone in a strange country; nor are we so, [19] since we all have only one and the same Prince and the same King, whom alone we love and honor. Last year, we made bonfires for the birth of Monseigneur, the Dauphin; we entreated God, by a solemn procession to make this child like his father. Our joy and our affection were not kept within the bounds of one year; Monsieur the Chevalier de Montmagny, our Governor, wishing to prolong it, has had a Tragi-comedy represented this year, in honor of this newborn Prince. I would not have believed that so handsome apparel and so good actors

ualier de Montmagny nostre Gouverneur la voulant prolonger, à fait representer cette année vne Tragicomédie en l'honneur de ce Prince nouveau né, ie n'aurois pas creu qu'on eut peu trouuer vn si gentil appareil, & de si bons acteurs à Kebec, le sieur Martial Piraubé qui conduisoit cette action & qui en representoit le premier personnage, reussit avec excellence; mais afin que nous Sauvages en peussent retirer quelque vtilité, Monsieur le Gouverneur doüé d'un zele & d'une prudence non commune, nous invita d'y mesler quelque chose qui leur pût donner dans la veüe & frapper leurs oreilles, nous fîmes pourfuiure l'ame d'un infidelle par [20] deux demons, qui enfin la precipiterent dans un enfer, qui vomissoit des flames, les resistances, les cris & les hurlemens de cette ame & de ces demons, qui parloient en langue Algonquine, donnerent s'y auant dans le cœur de quelques vns, qu'un Sauvage nous dit à deux iours de là, qu'il auoit esté fort espouuanté la nuit par un songe tres-affreux, ie voyois difoit-il, un gouffre horrible, d'où fortoient des flames & des demons, il me sembloit qu'ils me vouloient perdre, ce qui me donna bien de la terreur, bref ce pauvre peuple se vient rendre à Iesus-Christ de iour en iour, le secours qu'on leur donne pour defricher & pour cultiuer la terre les encourage si fort, que c'est une benediction de les voir prier & trauailler [en] son temps.

• Les bons exemples des principaux de cette colonie les gagnent puissamment, Monsieur nostre Gouverneur approche par fois de la sainte table avec eux, il les honore de sa presence, les venant visiter à S. Ioseph, ayant appris que ces bons Neophites deuoient communier le iour de feste de nostre Pere & Patri-

could be found in Kebec. Sieur Martial Piraubé,⁷ who had charge of this performance, and who represented the chief personage, succeeded excellently; but in order that our Savages might derive some benefit from it, Monsieur the Governor, endowed with uncommon zeal and prudence, invited us to put something into it which might strike their eyes and their ears. We had the soul of an unbeliever pursued by [20] two demons, who finally hurled it into a hell that vomited forth flames; the struggles, cries, and shrieks of this soul and of these demons, who spoke in the Algonquin tongue, penetrated so deeply into the hearts of some of them, that a Savage told us, two days afterward, that he had been greatly frightened that night by a very horrible dream. "I saw," said he, "a hideous gulf whence issued flames and demons. It seemed to me that they tried to destroy me, and this filled me with great terror." In brief, these poor peoples are giving themselves up to Jesus Christ from day to day; the help that is given them in clearing and cultivating the land encourages them so greatly, that it is a blessing to see them praying and working, each in due time.

The good examples of the chief men of this colony strongly influence them; Monsieur our Governor sometimes approaches the holy table with them; he honors them by his presence, coming to visit them at St. Joseph. Having learned that these good Neophytes were to receive communion on the day of the feast of our Father and Patriarch, St. [21] Ignace, he came to perform his devotions with them in our Chapel of St. Joseph. Madame de la Peltrie was there at the same time, to be godmother to some children that were to be baptized. Was it not beautiful

arche S. [21] Ignace, il vint faire les deuotions avec eux en nostre Chapelle de S. Ioseph, Madame de la Peltrie s'y trouua en mesme temps, pour estre marraine de quelques enfans qu'on deuoit baptiser, ne faisoit-il pas beau voir ces personnes de merite & de qualité, meslées parmy des Sauvages approcher tous ensemble de Iesus-Christ, cette innocence nous fait vn siecle d'or.

Il y a quelque temps que nous disions aux Sauvages, que des personnes de condition auoient desiré d'estre recommandés à leurs prieres quand ils communieroient, que la Royne mesme auoit souhaitté qu'ils priaissent Dieu pour son Dauphin, comme ie l'ay appris de bonne part, cela les estonne & les console, & donne vne apprehension de la grandeur de Dieu, & vne estime des prieres, voyãs que des personnes si releuées en font tant d'estat, leur disant que cette bonne Princeffe auoit fait quelque aumosne pour les secourir, que d'autres Dames ou femmes de Capitaines faisoient le mesme, qu'on prioit Dieu pour eux par toute la France, ils admiroient la bonté [22] & la noblesse du christianisme, qui abbaisse les choses grandes & releue les plus basses. Quelques vns d'eux me dirent que tous les iours ils ne manquoient pas de prier pour les personnes qui les assistoient, me nommant fort bien ceux qui ont estably quelque secours solide, pour les tirer de leurs grandes miseres. Les Chapitres fuyans donneront de la consolation à ceux qui ont cooperé au sang de Iesus-Christ, dont la vertu paroît avec estonnement en ces pauvres barbares.

to see these worthy and titled persons, mingling with the Savages,—and all together approaching Jesus Christ? This simplicity creates for us a golden age.

Some time ago, we told the Savages that persons of rank had desired to be recommended to their prayers when they received communion,—that even the Queen had wished them to pray to God for her Dauphin, as I have learned on good authority. This surprises and consoles them, and gives them an idea of the greatness of God, and an esteem for prayer, seeing that personages so eminent value it so highly. Upon telling them that this good Princess had given some alms to succor them, that other Ladies or wives of Captains had done the same, that prayers for them were offered to God throughout all France,—they admired the goodness [22] and lofty character of Christianity, which abases great things and exalts the most humble. Some of them told me that they would not fail to pray daily for the persons who helped them, naming to me very well those who have given substantial help to draw them out of their great miseries. The following Chapters will afford some consolation to those who have coöperated with the blood of Jesus Christ, the virtue of which appears wonderfully in these poor barbarians.

CHAPITRE III.

LES SAUAGES SE RASSEMBLENT À SAINT IOSEPH APRES
LA MALADIE, ELISENT QUELQUES CAPITAINES, &
FONT PAROISTRE LEUR ZELE POUR LA FOY.

I'AY veu quelquefois des pigeons effarez battus d'un faucon, ces pauvres oyseaux voloient qui deçà qui delà à [23] lentour de leur colombier sans y entrer, puis leur ennemy venant à disparoistre ils venoient fondre tout à coup dans leur petite maison, voila iustement l'idée du pitoyable estat auquel se trouuoient l'an passé nos Sauvages, la maladie les pourfuiuoit comme à tire d'aîles, ils tournoient à l'entour de la maison S. Ioseph, passoient & repassoient dans leurs petites gondoles & canots, & voyant encor l'ombre du Vautour qui les chaffoit, ils s'enfuyoient derechef, mais enfin ce fleau venant à cesser, ils se font venus rejeter dans la demeure qu'ils ont choisis, *Et Deus fecit cum tentatione prouentum*, Dieu leur a donné plus de courage qu'auparauant. Au temps qu'ils se rassembloient le R. P. Vimont nostre Supérieur, montant aux trois Riuieres en rencontra quelques vns en chemin, desquels il m'escriuit en ces termes, Nous arriuasmes hier fur le midy chez Monsieur de la Poterie, nous n'en pourrons partir que ce iourd'huy presque à mesme heure, pource que nos matelots ont laissé eschouër nostre chaloupe trop haut, ie n'ay peu trouuer de canot pour gagner le deuant, [24] car il n'y en a icy que deux; dont l'un

CHAPTER III.

THE SAVAGES REASSEMBLE AT SAINT JOSEPH AFTER
THE EPIDEMIC, ELECT SEVERAL CAPTAINS, AND
SHOW THEIR ZEAL FOR THE FAITH.

I HAVE sometimes seen frightened pigeons attacked by a hawk. These poor birds would fly here and there [23] around their dovecote, without entering it; then, their enemy happening to disappear, they would suddenly dart into their little home. This is precisely the image of the pitiable condition in which our Savages were last year. The malady pursued them with flapping wings, as it were; they hovered around the house of St. Joseph, passed and repassed in their little gondolas and canoes, and, still seeing the shadow of the Vulture that pursued them, they again took flight; but finally, as this scourge began to abate, they came and took refuge in the dwelling they have chosen, *Et Deus fecit cum tentatione proventum*, God has given them more courage than before. At the time they were reassembling, the Reverend Father Vimont, our Superior, going up to the three Rivers, encountered some of them on the way, of whom he wrote me in these terms: "We reached Monsieur de la Poterie's⁸ house yesterday about noon; we shall not be able to leave until to-day at about the same hour, because our sailors have let our shallop run aground too far up. I could not find a canoe, to go on ahead of it, [24] for there are only two here,—one of which

s'en va à S. Ioseph, l'autre doit seruir à trente Sauvages ou enuiron, que ie rencontray icy hier au foir, ie les fis prier Dieu & les enseignay le mieu^x que ie peu, ils me forcerent de chanter Irinitik, (c'est vn Cantique composé en leur langue) Dieu sçait comme ie m'en acquité, ie passay pourtant iusques au bout avec les Litanies, ie leur expofay comme vostre Reuerence & moy, leur auions procuré la Gribane, pour mener leur petit bagage à S. Ioseph, & que Monsieur le Gouverneur leur accorderoit cette faueur pour les obliger à defricher la terre, ils s'y tefmoignerent fort portez, apres que i'e^u parlé, ils me dirent d'eux mesmes qu'ils estoient parens du Capitaine de l'Isle; mais cependant qu'ils ne l'aymoie^t pas, pource qu'ils sçauoient bien qu'il ne se montroit affectionné à la culture de la terre & à l'instruction qu'en apparence, prenant congé d'eux ie les assurey que ie presserois mon voyage, pour les venir prendre au retour & me faire leur Capitaine iusques à S. Ioseph, i'ay veu quelques vieilles femmes infirmes & [25] quelques enfans, qui pourront augmenter l'occupation des meres Hospitalieres & des meres Vrfulines, ie desire avec passion de retourner bien viste, & de contribuer quelque chose à l'arrest de ces pauvres Sauvages, i'oubliois vn mot qui me consola bien fort, ils adiouterent à leur harangue, qu'ils n'auoient point d'esprit pour retenir ce qu'on leur enseignoit, pource qu'ils n'estoient point baptizez, & qu'ils sçauoient bien que le baptisme ayde à bien comprendre & à bien retenir, & que s'ils estoient baptizez ils auroient plus de force & plus d'esprit, pour apprendre les choses de la foy, & pour faire comme les François, ie vous prie saluer de ma part V. Ces bonnes gens & plusieurs autres de

goes to St. Joseph, the other must serve about thirty Savages whom I encountered here last evening. I had them pray to God, and taught them as well as I could. They made me sing the Irinitik (a Song composed in their language). God knows how I acquitted myself of this; however, I proceeded to the end with the Litanies. I explained to them how your Reverence and I had procured for them the Gribane,⁹ to take their little baggage to St. Joseph, and that Monsieur the Governor was granting them this favor, in order to induce them to clear the land. They declared themselves very favorably inclined to this. After I had spoken, they told me that, as for themselves, they were relatives of the Captain of the Island; but that, however, they did not like him, because they knew very well that he showed himself interested in the cultivation of the land and in the instruction, only in appearance. Upon taking leave of them, I assured them that I would hasten my journey, in order to come and take them on my return, and make myself their Captain as far as St. Joseph. I saw some infirm old women and [25] some children, who may give the Hospital mothers and the Ursuline mothers more occupation. I desire earnestly to return very soon and contribute something towards the permanent settlement of these poor Savages. I forgot one thought which consoled me very much. They added, in their address, that they had not the sense to retain what was taught them, because they were not baptized,—that they were well aware that baptism aids in comprehending clearly and in remembering well; and that, if they were baptized, they would have more strength and more intelligence to learn the things pertaining to the faith, and to do

diuers endroits se font enfin rassemblez à S. Ioseph, où ils ont fait ce que ie vay dire, tous les Chrestiens qui font les principaux d'entre eux, firent vn complot, sans nous en rien dire, d'affsembler les Sauvages pour les induire fortement à croire que si quelqu'un se monstroient formellement ennemy de la foy, ils prirent resolution de la chasser de la bourgade qu'ils [26] commencent. Nous ayant donné aduis de leur dessein, nous iugeasmes qu'il les falloit laisser faire, & que cette action si extraordinaire aux Sauvages, qui ne se contredifent quasi iamais, s'estimâs tous aussi grands seigneurs les uns que les autres, pouuoient prouenir de l'esprit de Dieu. L'assemblée faite trois Chrestiens haranguerent, le premier fut Estienne Pigarouik, iadis fameux forcier parmy eux, il aigrit vn petit les esprits de quelques payens par sa ferueur, car apres auoir tesmoigné qu'il ne craignoit point la mort, qu'il tiendrait à faueur qu'on le massacrait pour la foy, il dit qu'il falloit bannir le diable de leur nouvelle residence, & que les mescreans le retenoient avec eux, notamment ceux qui vouloiënt auoir deux femmes, & par consequent qu'il falloit ou croire ou se separer, & que ceux qui auoient du courage deuoient dire franchement leurs pensées sur ce sujet.

Après celuy-cy Noel Negabamat parla; mais plus modiquement. L'experience fit il, nous apprend que Monsieur le Gouverneur, que les Peres & tous les [27] François nous aiment, vous voyez qu'ils ne secourent pas seulement ceux qui sont baptisez, ils nous aydent tous à cultiuer la terre & à nous loger, ils nous soulagent en nos maladies, ils subuiennent à nos disettes sans nous rien demander, ny sans attendre de nous aucune recompense, vous approuuez tous ces bonnes

as the French do. I beg you, salute for me Yours." These good people, and many others from various places, finally gathered at St. Joseph, where they did what I am about to tell. All the Christians who are prominent among them mutually agreed, without telling us anything about it, to get the Savages together and offer them strong inducements to believe; if any one showed himself an open enemy to the faith, they resolved to drive him away from the village that they [26] are beginning. Having informed us of their intention, we judged that it was best to let them proceed, and that this action, so extraordinary among the Savages, who hardly ever contradict one another, each considering himself as great a lord as the other, might proceed from the spirit of God. The people being assembled, three Christians addressed them. The first was Estienne Pigarouik, formerly a famous sorcerer among them. He somewhat irritated the minds of some of the pagans by his fervor; for—after having testified that he did not fear death, that he would consider it a favor if they should murder him for the faith—he said that they must banish the devil from their new residence, and that the unbelievers retained him with them, especially those who wished to have two wives; and, consequently, that it was necessary either to believe or to separate, and that those who had courage ought frankly to express their opinions upon this subject.

After this one, Noel Negabamat spoke, but more moderately. "Experience," he began, "teaches us that Monsieur the Governor, that the Fathers, and all the [27] French love us. You see that they succor not only those who are baptized, they aid us all

actions, vous dites tous, cela est bien, ces gens là nous aiment; mais sçachez que si ce qu'ils font est bon, ce qu'ils enseignent est encore meilleur, ils ne disent pas qu'ils iront tous seuls au Ciel, ils disent que nous sommes tous freres, que nous n'auons qu'un mesme Pere, que les plaisirs de l'autre vie sont aussi-bien pour nous que pour eux, vous sçavez ce qu'ils enseignent, vous les escoutez tous les iours, il me semble que nous deurions nous venir tous d'une mesme creance, puis que nous voulons nous rassembler dans une mesme bourgade.

Iean Baptiste Etinechkadat qui est Capitaine d'extraction, parla le dernier. Vous sçavez (dit-il) que ie ne suis pas grand discoureur, que ma langue tient [28] mon palais, & qu'à peine ma bouche est elle percée, ie suis desia âgé, ie commence à penser plus qu'à parler: or ie vous assure que i'ay bien considéré la Foy deuant que de l'embrasser, ie ne me suis pas rendu à la premiere semonce, mais i'en suis maintenant si satisfait que plus ie la considere, & plus ie l'ayme, & par consequent si vous auez quelque creance en moy ne craignez point de l'embrasser, ie croy que l'unique moyen de ressusciter vostre nation qui se va perdre c'est de vous r'assembler tous, & de croire en Dieu, non par feintise, mais du fond du cœur; & comme il est bon, & qu'il peut tout, il nous fera reuiure, & nous conferuera. Voyla ce que dirent nos Chrestiens en ceste premiere assemblée qui se fit la nuit en laquelle nous ne nous trouuâmes point non plus qu'aux autres suivantes, nos Neophytes ou plustost nostre Seigneur conduisoit tout cet affaire.

Vn Payen seul, homme arrogant, mais qui la autrefois esté dauantage, prit la parole apres ces trois

to cultivate the land, and to furnish ourselves with lodgings; they relieve us in our sicknesses, they provide for us in our want, without asking us for anything, nor expecting any recompense from us. You all approve of these good actions; you all say 'That is good, those people love us.' But know that if what they do is good, what they teach is still better. They do not say that they all will go alone to Heaven; they say that we all are brothers, that we have only one and the same Father, that the pleasures of the other life are for us as well as for them. You know what they teach,—you listen to them every day. It seems to me we all ought to unite in one and the same belief, since we wish to assemble in one and the same village."

Jean Baptiste Etinechkavat, who is a Captain by descent, spoke last. "You know" (said he) "that I am not a great talker,—that my tongue clings [28] to my palate, and that it is hard to open my lips. I am already old, I am beginning to think more than to speak. Now I assure you that I considered the Faith well before embracing it, I did not yield to the first invitation; but I am now so satisfied that, the more I consider it, the more I love it; and consequently, if you have any faith in me, do not fear to embrace it. I believe that the only means of restoring your nation, which is going to destruction, is for you all to assemble and to believe in God,—not hypocritically, but from the depths of your hearts; and as he is good, and as he can do all, he will restore and preserve us." That was what our Christians said in this first assembly, which took place at night; we were not present there, nor were we at the following ones. Our Neophytes, or rather our Lord, conducted this whole affair.

harangues. Je voy bien, dit-il, qu'on nous veut chasser, il est vray qu'on ne s'attaqua pas si directement [29] à moy qu'à vn tel, qui est mon parent, mais il faut qu'on sçache qu'on ne le peut heurter sans me choquer, on crie qu'il ayme deux femmes, n'auons nous pas ceste liberté depuis vn long temps d'en prendre tant que nous voudrions? Si on pense nous faire sortir de force, il faut ioier à qui l'emportera, celui qui perdra la partie cederà: Nous escoutons tous les iours les Peres, nous n'improuuõs pas ce qu'ils difent, mais nous ne croyõs pas pouuoir retenir ce qu'ils enseignent, ny garder ce qu'ils recommandent, il ne se faut pas hafter les forces viennēt avec l'âge: L'ay eu de grands degousts de ce qu'ils preschent, ie me fuis autrefois moqué d'eux, ie les ay querellez & menacé, ie n'auois que la bouche en ce temps-là, maintenant ie commence à auoir des oreilles, si elles ne sont pas encore si bien percées que les vostres, ce qu'on dit ne laisse pas d'y entrer: Pour moy si i'estois parent des François comme vous qui auez receu leur creance, ie ne voudrois pas pourtant offencer mes compatriotes, la conclusion fut qu'on penseroit à cet affaire. Nos Chrestiens [30] ne quitterent pas leur poincte, ils nous vindrent prier d'agir secretement avec Monsieur le Gouverneur, afin qu'il les portast à créer quelques Chefs pour les conduire dans leurs petites affaires, iugeãs bien que le petit nombre des Chefs estant gagné tout le reste fuiuroit aisement apres. Monsieur le Gouverneur qui ne laisse escouler aucune occasion d'amplifier la Foy & le Royaume de Iesus-Christ, fit appeller les principaux, & apres les auoir loüez, les vns d'auoir receu le sainct Baptesme, les autres de se disposer à

One Pagan alone—an arrogant man, but who had formerly been more so—began to speak after these three harangues. “I see clearly,” said he, “that they wish to drive us away. True, they do not attack me so directly [29] as they do such a one, who is my relative. But it must be known that one cannot strike him without hurting me. They cry out that he loves two women; have we not had the privilege for a long time to take as many of them as we wish? If they think to make us go out by force, we shall have to play at ‘who shall fetch?’ and the one who loses the game shall give up. We listen every day to the Fathers,—we do not disapprove what they say; but we do not think that we can remember what they teach, or observe what they recommend; we must not be in haste, strength comes with age. I did feel great distaste for what they preach,—I used to make sport of them, I have quarreled with and threatened them; I had nothing but a mouth at that time, but now I am beginning to have ears; if they are not yet so sensitive as yours, nevertheless, what is said goes into them. As for me, if I were related to the French as you are who have received their belief, I would not be willing, however, to offend my countrymen.” The conclusion was that they would think the matter over. Our Christians [30] did not give up their point. They came to beg us to treat secretly with Monsieur the Governor, that he might prompt them to appoint some Captains to lead them in their little affairs,—judging rightly that, the few Captains being gained over, all the rest would readily follow. Monsieur the Governor, who does not let slip any occasion for extending the Faith and the Kingdom of Jesus Christ, had the principal ones

le recevoir, apres les auoir exhortez à tenir ferme dans la resolution qu'ils ont prise, & qu'ils ont desia mis en pratique de cultiuer la terre & de s'arrester. Apres auoir recommandé aux Chrestiens la constance en leurs mariages, il leur fit entendre qu'il feroit à propos qu'ils esleussent quelques chefs pour les gouverner, & que si les femmes & la ieunesse viuoient dans l'independance, que ce n'estoit pas le moyen de se conseruer, ils promirent tous de s'affsembler à S. Ioseph sur ce subjet.

A trois iours delà ils nous vindrent [31] trouuer en nostre maison, & nous demãderent comme ils procederoient en ceste affaire, leur ayant expliqué comme cela se pourtoit faire par bul[le]tins secrets, ils conclurent tout sur l'heure qu'il falloit qu'ils entraissent l'un apres l'autre en la chambre de l'un de nous pour nommer au Pere qui feroit là trois des principaux qu'ils iugeroient plus propres pour commander; cela se fist sur l'heure, le Pere escriuit leur voix secretement, puis il leur declara tout haut combien chacun d'eux auoit de suffrages, sans nommer ceux qui les auoient donnez, les Chrestiens l'emporterent par dessus les Payës, Ieã Baptiste Etinechkadat n'entra point dans l'election; car estant Capitaine d'extraction chacun luy dōna le premier rang, vn seul Payen approcha du nombre des voix qu'eurent les Chrestiens.

L'election faite ils se regardoient l'un l'autre bien estonnez, n'ayans iamais procedé en ceste façon, pas vn ne prenoit la parole, en fin vn Chrestien estropiat d'une iambe qui s'estoit trouué avec les autres s'escria, A quoy penfons nous? pourquoy perfonne ne parle-il? voyla vostre [32] ouurage, c'est nous qui

called together; and—having praised them, some for having received holy Baptism, others for preparing themselves to receive it; having exhorted them to hold fast to the resolution they have taken, and which they have already put into practice, to cultivate the land and to settle down; and having recommended to the Christians constancy in their marriages—he gave them to understand that it would be well if they should elect some chiefs to govern them; and that, if the women and the youth lived independently, this was not the way to preserve themselves. They all promised to assemble at St. Joseph to consider this matter.

Three days afterward they came [31] to our house to see us, and asked us how they should proceed in this affair. Having explained to them how it could be done through secret votes, they immediately concluded that they must enter, one after the other, the chamber of one of us, to name, to the Father who should be there, three of the principal men whom they might consider best qualified to command. This was done without delay; the Father wrote their votes secretly, then he declared to them aloud how many ballots each of them had, without naming those who had given them. The Christians prevailed over the Pagans. Jean Baptiste Etinechkavat did not compete in the election, for, being a Captain by descent, every one gave him the first rank. One Pagan alone approached the number of votes that the Christians had.

The election over, they looked at one another in great astonishment, never having proceeded in this manner. No one broke the silence. Finally a Christian, crippled in one leg, who happened to be present

venons de conclure qu'il faut que tels & tels commandent, où pluſtoſt c'eſt Dieu qui la ainſi ordonné, il a conduit nos voix & nos ſuffrages, il ne reſte plus qu'à obeyr, puis ſe tournant vers nous, ie voy bien chacun regarde ſon compaignon à qui commencera de parler, mes Peres, nous dit-il, permettez nous de nous retirer en quelque endroit hors de voſtre maiſon; afin que nous puiſſions nous conſulter les vns & les autres, ſur ce que nous venons de faire, & qu'un chacun diſe librement ce qu'il en penſe, on les congedia ſur le champ, eux s'eſtans aſſemblez en l'une de leur cabanes à part, ce boiteux pouſſé comme ie croy, de l'eſprit de Dieu, parla d'une ſi grande ferueur des grandeurs de la Foy, & ſur tout des biens de l'obeiſſance, qu'il les eſtonna tous, ils parlementerent entr'eux & conclurent. Premièrement que ce pauvre boiteux, qui parloit ſi bien de Dieu, feroit Capitaine des prieres, qu'il feroit eſcouté, qu'il apprendroit de nous tout ce qu'il pourroit des veritez de noſtre creance pour leur expliquer, [33] & que chacun ſe diſpoſeroit à la recevoir.

Secondement ils en deſtinerent deux, qui tiendroient la ieuneſſe dans leur deuoir, l'un eſtoit Chreſtien & l'autre encore Payen.

En troiſieſme lieu ils conclurent, que les trois qui auoient eu plus de voix determineroient de leurs affaires, avec Iean Baptiſte deſ-ja Capitaine, & que ces nouveaux Magiſtrats ne feroient qu'un an en charge, leur terme expiré qu'on procederoit à une nouvelle eſlection.

En quatrieſme lieu, ils confirmerent la reſolution qu'ils auoient priſe de cultiuer la terre, cela faiſt ils allerent trouuer Monſieur le Gouverneur pour luy ren-

with the others, exclaimed, "What are we thinking about? Why does no one speak? This is your own [32] work. It is we who have just concluded that such and such persons should command, or rather it is God who has so ordered it,—he has guided our opinions and our ballots; nothing more remains but to obey." Then, turning toward us, "I see plainly that each one is looking at his companion to see who will begin to speak. My Fathers," he said to us, "permit us to withdraw to some place outside of your house, that we may consult among ourselves upon what we have just done, and that each one may say freely what he thinks of it." They were immediately dismissed, and, having assembled apart in one of their cabins, this lame man, urged on, as I believe, by the spirit of God, spoke with so great fervor of the grandeurs of the Faith, and above all of the blessings of obedience, that he astonished them all. They parleyed among themselves, and concluded: First, that this poor cripple, who spoke so well of God, should be Captain of prayers; that he should be listened to; that he should learn from us what he could of the truths of our belief, to explain these to them; [33] and that each one should dispose himself to receive it.

Secondly, they appointed two of them, who should keep the young men to their duty; one was a Christian, and the other still a Pagan.

In the third place, they concluded that the three who had received the most votes should decide their affairs, with Jean Baptiste, already a Captain, and that these new Magistrates should be in charge only one year; that, when their term expired, they should proceed to a new election.

dre raifon de leur procedé, & pour le fupplier d'autorifer ceux qu'ils auoient efleus, il leur promit de les maintenir, & comme il fait rendre obeyffance à chaque pere de famille dans fa maifon, qu'il tiendra la main s'ils l'en requierent, que leurs compatriottes obeyffent à ce qu'ils ont conclud par entr'eux. Quand tout fut arrefté, la ieuneffe paffant l'arquebufe [34] fur l'efpaule à l'entour de la cabane, où les Capitaines auoient efté efleus, fit vne gentile falue pour les honorer.

Le lendemain l'un de nous interrogeant vn Payen aflez efloigné de la foy s'il ne penfoit point à fe faire inftruire. N'avez vous pas, dit-il, ouy ces coups d'arquebufes qu'on tira hier au foir, ce bruit vous affeuroit de la volonté que i'ay de croire en Dieu; car nous conclumes tous qu'il falloit vous efouter, & embraffer vos façons de faire.

Comme tout cecy s'eftoit paffé feulement entre les hommes, ils refolurent d'affembler les femmes pour les preffer de fe faire inftruire, & de receuoir le fainct Bapteme, on les fit donc venir, & les ieunes gens auffi, le bon fut qu'on les prefcha fi bien, que le iour fuiuant vne partie de ces pauures femmes rencontrant le Pere de Quen luy dirent, où eft vn tel Pere, nous le venons prier de nous baptifer, hier les hommes nous appellerent en Confeil, c'eft la premiere fois que iamais les femmes y font entrées; mais ils nous traicterent fi rudement, [35] que nous en eftions toutes eftonnées, c'eft vous autres nous difoient-ils, qui eftes caufes de tous nos malheurs, c'eft vous qui retenez les demõs parmy nous, vous ne preffez point pour eftre baptifées, il ne fe faut pas contenter de demander vne feule fois cette faueur aux Peres, il les faut importuner, vous eftes paref-

In the fourth place, they confirmed the resolution they had made to cultivate the land. This done, they went to see Monsieur the Governor to give him an account of their proceedings, and to entreat him to authorize those whom they had elected. He promised them that he would support these; and, as he has obedience rendered to every head of a family in his own house, that he would lend a helping hand if they required it of him, to the end that their countrymen should obey what they have mutually concluded. When all was resolved upon, the young men, passing, with arquebuses [34] upon their shoulders, around the cabin where the Captains had been elected, fired a neat salute in their honor.

The next day, when one of us asked a Pagan, who was somewhat averse to the faith, if he were not thinking of being instructed, "Did you not hear the arquebus shots last evening?" said he. "That noise assured you of my willingness to believe in God; for we all concluded that we must listen to you, and embrace your customs."

As all this took place only among the men, they resolved to call together the women, to urge them to be instructed and to receive holy Baptism. Accordingly, they were brought together, and the young people also. The best of it was that they preached to them so well that the following day some of these poor women, encountering Father de Quen, said to him, "Where is such a Father? we have come to beg him to baptize us. Yesterday the men summoned us to a Council, the first time that women have ever entered one; but they treated us so rudely [35] that we were greatly astonished. 'It is you women,' they said to us, 'who are the cause of all our misfor-

feufes d'aller aux prieres, quant vous paffez deuant la croix, vous ne la falués point, vous voulez eftre independantes, or fçachez que vous obeïrez à vos maris, & vous ieuneffe vous obeïrez à vos parens & à nos Capitaines, & fi quelqu'un y manque nous auons conclud qu'on ne luy dōneroit point à manger. Voila vne partie du fermon de ces nouueaux Predicateurs, lefquels à mon aduis font d'autant plus eftonnans qu'ils font nouueaux, & tres-efloignez des façons d'agir des Sauuages. Je croy bien qu'ils n'entreront pas tout d'un coup dans cette grande foufmiffion qu'ils fe promettent; mais il en fera de cet article comme des autres, ils l'embrasseront petit à petit. Vne ieune femme un peu apres ces elections, s'en eftant fuyee dans [36] le bois ne voulant pas obeyr à fon mary, les Capitaines la firent chercher, & nous vindrent demander fi l'ayant trouuée il ne feroit pas bon de l'enchaîner par un pied, & fi ce feroit affez de la faire ieufner quatre iours & quatre nuits fans manger, pour penitence de fa faute.

Il arriua au mefme temps un traict d'edification, deux femmes aueugles, ayans ouy dire qu'il falloit honorer la croix qui eftoit entre leurs cabanes & la Chappelle, la cherchoient avec leurs baftons quant elles venoient à la Meffe, & comme elle eft plantée dans vne palliffade de pieux, ils paffoient leurs baftons fur ces pieux, fe doutât bien que cette croix eftant plus haute, elles la rencontreroient, quelques uns de nos François les voyans fi attentiuës à chercher, s'arrefterent pour veoir ce qu'elles vouloient faire, apres auoir bien fuyi la palliffade, enfin elles rencontrerent la croix, & toutes deux luy firent vne grande reuerence, cela fit rire nos François, qui ne laifferent

tunes,—it is you who keep the demons among us. You do not urge to be baptized; you must not be satisfied to ask this favor only once from the Fathers, you must importune them. You are lazy about going to prayers; when you pass before the cross, you never salute it; you wish to be independent. Now know that you will obey your husbands; and you young people, you will obey your parents and our Captains; and, if any fail to do so, we have concluded to give them nothing to eat.''' This is a part of the sermon of these new Preachers, who, in my opinion, are so much the more wonderful as they are new and very far removed from the Savage methods of action. I believe, indeed, that they will not all at once enter into this great submissiveness that they promise themselves; but it will be in this point as in others, they will embrace it little by little. A young woman having fled, shortly after these elections, into [36] the woods, not wishing to obey her husband, the Captains had her searched for, and came to ask us, if, having found her, it would not be well to chain her by one foot; and if it would be enough to make her pass four days and four nights without eating, as penance for her fault.

There occurred at the same time an edifying incident. Two blind women having heard that they must honor the cross which was between their cabins and the Chapel, felt for it with their staffs when they came to Mass; and, as it is planted within a palisade of stakes, they passed their staffs over these stakes, wondering if, this cross being higher, they could touch it. Some of our Frenchmen, seeing them so earnestly searching, stopped to see what they intended to do. After having carefully followed the

pas d'estre bien edifiez de la simplicité de ces bonnes gens.

En fuite de toutes ces conclusions, ils [37] se mirent à trauailler à leurs deserts, de verité ie croy que leurs Anges se resiouyffoient bien fort, les voyant si feruens dans vne occupation si innocente & si vtile, pour le bien de leurs corps & de leurs ames, nostre Reuerend Pere Superieur qui auoit passé l'Hyuer à Kebec, voulut iouyr de cette consolation, il s'en vint demeurer à S. Ioseph, & fit merueille pour les secourir. Nous sômes extremement obligez à V. R. de nous auoir enuoyé vn homme si prudent, si charitable & si zelé pour le salut des pauvres Sauvages. Non-obstant les diuertissemens de sa charge, il a tellement aduancé en la cognoissance de la langue qu'il se faict desia entendre, expliquant le catechisme avec fruit, il s'en alloit luy-mesme avec nos hommes secourir ces bons Neophites, leur donnant par fois à manger à la fin de leur trauail, leur procurant du bled d'Inde pour semer, ie vous laisse à penser si ces pauvres Sauvages estoient consolez, voyans ces grands actes de charité.

Quelques François voulans participer à ce bon œuvre, donnerent aussi [38] quelques iournées de leurs hōmes pour aduancer cet ourage, & ayder ces pauvres gens à semer leurs bleds, la graine de charité, produit des fruits de gloire.

A mesme temps qu'on trauailloit ça bas avec ferveur, quelques Algonquins de l'Isle faisoient le mesme aux trois riuieres, le desert qu'ils ont fait, est l'une des plus fortes chaînes qui les puissent arrester, ils auoient donné parole à N. R. P. Superieur qui les alla visiter, de se faire instruire, & de cultiuer

palisade, they finally encountered the cross, and both made a deep reverence to it. This made our Frenchmen laugh, yet they were greatly edified at the simplicity of these good people.

In consequence of all these conclusions, they [37] set to work at their meadows. In truth, I believe that their Angels rejoiced greatly, seeing them so fervent in an occupation so innocent, and so useful to the welfare of their bodies and their souls. Our Reverend Father Superior, who had passed the Winter at Kebec, wishing to enjoy this consolation, came to live at St. Joseph, where he did wonders in aiding them. We are extremely obliged to Your Reverence for having sent us a man so prudent, so charitable, and so zealous for the salvation of the poor Savages. Notwithstanding the distractions of his office, he has so advanced in the knowledge of the language that he already makes himself understood, explaining the catechism profitably. He went himself with our men to succor these good Neophytes, sometimes giving them food at the end of their work, and procuring Indian corn for them to plant. I leave you to imagine whether these poor Savages were comforted, at seeing these great acts of charity.

Some Frenchmen, wishing to participate in this good work, also gave [38] a few days' labor of their men to advance it, and to help these poor people plant their corn. The seed of charity produces fruits of glory.

At the same time that they were working down here with fervor, some Algonquins of the Island were doing the same thing at the three rivers. The clearing they have made is one of the strongest chains that can hold them there. They had given their

la terre, ie croy qu'ils la garderont, si la crainte de leurs ennemis ne les faict quitter prise. Le Pere Jacques Buteux & le Pere Charles Rimbault qui traouillent en cette residence, les gagnent fortement à nostre Seigneur.

Quand nos Sauvages eurent enfemencé leur champs, ils nous dirēt qu'ils auoient dessein de descendre à Tadouffac, en partie pour aller en marchandise aux peuples du Saguene; mais principalement pour inuiter le Capitaine de Tadouffac & ses gens, d'embrasser la foy & de venir demeurer aupres d'eux, & pource [39] qu'en telles occasions les presens parlent plus que la bouche, ils amasserent quantité de porcelaine, pour presenter à ce Capitaine, nous y cōtribuâmes quelque chose de nostre part, ils nous dirent encore que si ceux de Tadouffac se rangeoient avec eux, qu'ils iroient inuiter les autres nations plus esloignées à faire le mesme; afin adioustoient ils que nous n'ayons tous qu'un Dieu, & qu'une façō de faire, nos paroles disoient les Chrestiens, ne feront point nouuelles; car le bruit de nostre creance se respend desia par tout, ha! qu'il est vray que, *Deus noster ignis consumens est*, que Dieu est un feu consommant, & que *Nemo est qui se abscondat à calore eius*, qu'il n'y a marbre qu'il n'echauffe. Euffay-ie iamais creu, que des Barbares nés dans la cruauté, nourris de chair humaine, fussent deuenus Predicateurs de Iesus-Christ, ie puis asseurer que ie ne sçache personne qui leur ayt donné ces pensées, d'aller inuiter les autres nations de croire en Dieu, c'est un pur ouurage du saint Esprit, & afin qu'on voye que c'est l'esprit. *Qui continet omnia & replet orbem terrarum scientiam* [40] *habens vocis*. Voyci ce qu'il a fait dire aux Sauvages

word to Our Reverend Father Superior, who went to visit them, that they would receive instruction, and would cultivate the land; I believe that they will keep it, if the fear of their enemies does not cause them to let go the prize. Father Jacques Buteux and Father Charles Raimbault, who labor in this residence, exert a strong influence upon them for our Lord.

When our Savages had planted their fields, they told us that they intended to go down to Tadoussac, partly to trade with the peoples of the Sagouene, but principally to invite the Captain of Tadoussac and his people to embrace the faith and to come to live near them; and since [39] on such occasions presents speak louder than words, they collected a quantity of porcelain to present to this Captain. We contributed something thereto, on our part. They told us, besides, that if the people of Tadoussac ranged themselves on their side, they would go and invite the other more distant nations to do the same, "In order," they added, "that we may all have only one God, and one way of doing things." "Our words," said the Christians, "will not be new, for the report of our belief is already spread everywhere." Ah, how true it is that *Deus noster ignis consumens est*, that God is a consuming fire; and that *Nemo est qui se abscondat à calore ejus*, that there is no marble that it does not heat. Would I ever have believed that Barbarians born in cruelty, and fed upon human flesh, would become Preachers of Jesus Christ? I can assure you that I do not know any one who has given them these ideas of going to invite other nations to believe in God,—it is purely the work of the holy Spirit; and, in order that it may be seen

des trois Riuieres. Quelques canots d'Attikamegues (ce font peuples qui habitent ordinairement au deffus du fleuee des trois Riuieres) eſtâs deſcendus vers nos François, les Algonquins les inuiterent de venir demeurer avec eux pour auoir la cognoiſſance de Dieu, leur diſant mille biens du ſecours que nous leur rendons ſelon noſtre petit pouuoir, ces nouueaux hoſtes ne repartirent rien à cela; mais ſ'en allans trouuer le Pere Buteux, ils luy teſmoignerent qu'ils auoient vn grand deſir d'eſtre inſtruiſts, & de cultiuer la terre, non pas avec les Algonquins, à raiſon qu'ils eſtoient differens d'humeur & de langue, le Pere leur demanda ſ'ils ne voudroient pas bien choiſir vne place, vne iournée de chemin ou enuiron, dans le fleuee Metaberſtin, que nous appellōs les trois Riuieres, & que là deux Peres de noſtre Cōpagnie les iroient inſtruire, hélas! firent ils, c'eſt bien ce que nous ſouhaitterions. Voicy les propres termes de la lettre du Pere Buteux, qui nous reſcriuit ces bonnes nouuelles, aſſeure toy, me [41] dit le Capitaine de cette nation, que ie feray ce que ie pourray enuers mes gens; afin que cela ſe faſſe, tu en ſçauras des nouuelles deuant l'Automne, afin qu'on ſe puiſſe diſpoſer pour deſerter au Printemps, prends courage, moy & mon oncle que voila parlerons fortement de cet affaire, cet oncle dont il parloit & qui eſtoit là preſent, eſt vn bon vieillard que ie baptifay l'an paſſé, & que le ſieur Marfolet nomma Nicolas, ie luy auois dit qu'il taſchaſt de ſe venir confeſſer au Printemps, il n'y a pas manqué, il a rompu expres le deſſein qu'il auoit d'aller plus haut, cet homme eſt fort affectionné à la ſaincte Foy, ce qui luy donne vne grande confiance en Dieu, dont en voicy vn effect qu'il me raconta lors

that it is the spirit, *Qui continet omnia et replet orbem terrarum scientiam* [40] *habens vocis*, behold what it has caused the Savages of the three Rivers to say. Some canoes of Attikamegues (these are tribes that live ordinarily above the river of the three Rivers) having come down towards our French, the Algonquins invited them to come and live with them, in order to obtain a knowledge of God,—telling them a thousand good things about the help that we render them according to our limited power. These new guests answered nothing to this; but, going to see Father Buteux, they testified to him that they had a great desire to be instructed and to cultivate the land,—but not with the Algonquins, because they were of different natures and language. The Father asked them if they would not like to choose a place, distant one day's journey or thereabout, on the river Metaberoutin, which we call the three Rivers, and that there two Fathers of our Society would go to instruct them. “Ah,” they replied, “that is just what we would like.” Here are the exact words of the letter of Father Buteux, who wrote us this good news: “‘Rest thee assured,’ [41] the Captain of this nation said to me, ‘that I shall do what I can with my people, in order that this may be accomplished; thou shalt hear news of it before Autumn, so that arrangements may be made to clear the land in the Spring. Take courage! I and my uncle, whom you see, will speak urgently of this matter.’ This uncle of whom he spoke and who was present there, is a good old man whom I baptized last year, and whom sieur Marsolet named Nicholas. I had told him that he should try to come and confess in the Spring. He did not fail to do so, purposely

que ie le voulois congedier, apres s'estre confeffé, attend encor vn petit me dit-il, ie te veux dire ce que m'a fait nostre Pere, c'est ainfi qu'il appelloit Dieu, les neiges n'ont pas esté bonnes cette année, ce qui a esté caufe qu'à la fin de l'Hyuer ie me fuis trouué vne fois bien en peine, ie n'auois rien à manger, & ie n'efperoie pas d'en trouuer avec mes iambes defia vieilles, [42] veu que de meilleurs chaffeurs que moy perdoient courage, ie m'adreffay pour lors, comme ie fay en toutes mes neceffités à nostre Pere, & luy dis i'efpere en toy, tu és le maiftre de tout, ayde nous, fais ce qu'il te plaira, quelque tēps apres ma priere, ie rencontray inopinement deux Orignaux, dont i'en tuay vn fur le champ, & donnay charge à de ieunes gens d'aller tuer l'autre, ce qu'ils firent, ainfi i'efpere que celuy qui est bon me logera au ciel avec luy. Je puis dire en verité que le P. R[a]imbault & moy voyans comme ce bon homme s'estoit si bien conferué dans les forefts & parmy des Barbares, n'ayant eu que fort peu d'instruction, n'admirafmes la bõté de Dieu; le fainct Efprit est vn grand maiftre.

Nos Algonquins font allez en traicte vers vne nation qui se nomme les Vtakd'amivek [*sc.* 8tak8'ami8ek], ceux-cy traictent avec d'autres qui viennent du Nord, & qui s'appellent Papiraga8'ek, ils ont vn rendez-vous, où ils s'affemblēt au mois d'Aouft, il fait s'y froid au pays de ceux-cy que les arbres ne viennent pas à iufte grandeur, pour donner de l'efcorce fuffifante pour [43] leur faire des canots, qu'ils achep- tent des autres peuples, i'efpere que la Foy fera portée dans ces nations, qu'on pourra attirer & arrefter ça-bas avec le temps. Ce font les paroles du Pere, Dieu le veille exaucer.

breaking off his plan of going farther up. This man takes a deep interest in the holy Faith, and this gives him great confidence in God, of which here is one result that he related to me when I would have dismissed him. After having confessed, he said to me, 'Wait a little longer; I wish to tell thee what our Father has done for me'—it is thus he called God—'The snows have not been favorable this year, which caused me once at the end of the Winter to be in great distress; I had nothing to eat, and I did not expect to find any game with my legs already old, [42] seeing that better hunters than I had lost courage. I addressed myself then, as I do in all my necessities, to our Father, and said to him, "My hope is in thee, thou art the master of all; help us; do what shall please thee." Some time after my prayer, I encountered unexpectedly two Moose,—one of which I killed immediately, and charged some young men to go and kill the other one, which they did. So I hope that he who is good will lodge me in heaven with him.' I can say truly that Father R[a]imbault and I, seeing how this good man had been preserved in the forests and among Barbarians, though he had had but very little instruction, admired the goodness of God. The holy Ghost is a great master.

"Our Algonquins have gone to trade in the vicinity of a nation called the Outakw'amiwek.¹⁰ The latter trade with others who come from the North, and who are called Papiragaw'ek.¹¹ They have a rendezvous where they assemble in the month of August. It is so cold in the country of the latter that the trees do not attain the proper size to furnish them bark enough for [43] making their canoes,

I'ay deſſa dit, qu'une piece de cent eſcus eſt capable d'arreſter & de convertir toute une famille, par une petite maiſonnette qu'on luy dreſſe, partie à la Françoisiſe, partie à la façon des Sauvages, pleuſt à Dieu que la ſuperfluité des baſtimens de France, fut convertie en ces petits edifices, & que la deuotion d'arreſter & fixer ces pauvres peuples, entraſt dans le cœur des puiffans du monde. Qui réduit une famille convertit tous ſes deſcendans, & fait un petit peuple Chreſtien.

which they buy from other tribes. I hope the Faith will be carried into these nations, that we may be able to attract and locate them down here in the course of time." These are the words of the Father; may God hearken to them.

I have already said that the sum of a hundred écus is sufficient to hold and convert an entire family, by means of a little house that is built for it, partly in the French way, partly in the fashion of the Savages. Would to God that the superfluity of buildings in France were converted into these little edifices; and that zeal to render these poor peoples permanently settled would enter the hearts of the mighty ones of the earth. He who civilizes one family converts all its descendants, and makes a miniature Christian people.

[44] CHAPITRE IV.

DES SAUAGES BAPTISÉS, & DES BONNES ACTIONS DE
CETTE NOUVELLE EGLISE.

Nous auons baptisé cette année enuiron douze cens Sauages, tant aux Hurons qu'icy bas, ceux qui ont receu ce Sacrement és residences de Kebec, de S. Ioseph, & des trois Riuieres, font la plupart perfonnes adultes, qui ont embrassé la Foy de Iesus-Christ, dans vne bonne fanté, apres vne suffisante instruction qu'on leur a donnée, ils viuent maintenant dans vne ioye & dans vne innocence tres-aymable. Je ne m'arresteray pas à d'escrire les particularités de leurs baptêmes, ie me contenteray de coucher quelques vnes de leurs bonnes actions, & des bons fentimens que Dieu leur donne. C'est maintenant qu'on peut dire que, *Samaria recipit Verbum* [45] *Dei*, qu'il n'y a point de barbarie à l'espreuue des bontés de Dieu, les ames fainctes qui ont arroufé ces nouvelles plantes de leurs larmes, & qui les ont fait germer & pouffer par leurs fainctes prieres, & par leurs secours charitables: gousteront avec plaisir ces fruités du sang de Iesus-Christ, que ie leur presente de tout mon cœur.

Nous auons donc en la residence de fainct Ioseph, vne nouvelle Eglise de Sauages, qui se rassemblent petit à petit en ce lieu là, tant pour estre instruits, que pour cultiuer la terre. Nous en auons vn autre aux trois Riuieres, qui pour estre plus ieune n'a pas

[44] CHAPTER IV.

OF THE SAVAGES BAPTIZED, AND THE GOOD DEEDS
IN THIS NEW CHURCH.

WE have baptized this year about twelve hundred Savages, including those among the Hurons as well as those down here. Those who have received this Sacrament at the residences of Kebec, St. Joseph, and the three Rivers, are for the most part adults, who have embraced the Faith of Jesus Christ in good health, after they have been given sufficient instruction. They are living now in most delightful happiness and innocence. I will not stop to describe the particulars of their baptisms, but will content myself with mentioning some of their good actions and some of the good sentiments that God gives them. It is now that we can say, *Samaria recipit Verbum* [45] *Dei*, there is no barbarian condition that is proof against God's goodness. The pious souls who have watered these new plants with their tears, and who have made them germinate and grow by their holy prayers and by their kindly assistance, will taste with pleasure these fruits of the blood of Jesus Christ, which I present to them with all my heart.

We have, then, at the residence of saint Joseph, a new Church of Savages, who are gradually collecting in that place, both to be instructed and to cultivate the land. We have another at the three Rivers, which, being younger, is not as yet so strong. The

encor tant de force. Les principaux Sauvages d'icy-bas font desia Chrestiens, les autres aspirent à cette faueur, c'est vne consolation bien douce de veoir la candeur de ces nouveaux enfans de Dieu.

Premierement il n'y a nulle difficulté de porter ces bons Neophites, à frequenter les Sacremens les iours qu'on desire qu'ils s'en approchent, vn [des] Peres s'en va la veille par les cabanes, ou bien leur dit aux prieres, & à l'instruction qu'on leur [46] fait tous les foirs en la Chappelle, où ils s'affemblent, demain ne manqués pas de vous venir confesser, & ceux à qui on accordera la saincte Communion la receuront avec reuerence, *ho !* respondent-ils, cela fait tenez vous prefts si vous voulez des quatre heures du matin ; car vous ne manquerez pas de voir des Sauvages à vostre porte, tous prefts de se confesser, cette obeyffance est elle pas bien aymable ?

Comme on leur recommande de ne laisser croupir dans leur cœur aucune offence qu'ils iugent tant soit peu griefue ; i'en ay veu s'en venir dès le point du iour en nostre maison, & dire à l'vn de nous, mon Pere, mon cœur est mechant, i'ay faché Dieu, i'ay fait telle offence, disant tout haut leur peché, par exemple, i'ay fait vn festin à tout manger, le Diable ma trompé, ie me viens confesser, ie n'auray point de repos que ie n'aye vommy la malice de mon ame ; s'estans confessez ils s'en vont foulagez, se croyans purifiez dans le sang de Iesus-Christ qui leur est appliqué par ce Sacrement, dont ils conçoient fort bien la vertu.

[47] Il y en a qui ne manquent point de se confesser tous les huit iours, & de se communier autant de fois qu'on leur permet, car ils ne le font point fans congé.

principal Savages down here are already Christians, and the others aspire to this grace. It is a very sweet consolation to see the candor of these new children of God.

First, there is no difficulty in inducing these good Neophytes to frequent the Sacraments on the days when they are desired to approach them. One of the Fathers goes through the cabins, the evening before, or says to them at prayers, and at the instruction that is [46] given them every evening, in the Chapel where they assemble, "Do not fail to come to-morrow to confess; and those to whom the holy Communion shall be granted, shall receive it with reverence." *Ho!* they respond. This done, hold yourselves in readiness, if you please, at four o'clock in the morning, for you will be sure to see Savages at your door, all ready to confess. Is not this obedience very pleasing?

When they were urged to allow no offense, however insignificant they might consider it, to stagnate in their hearts, I have seen them come to our house at the break of day, and say to one of us, "My Father, my heart is wicked; I have offended God; I have committed such an offense," naming their sin aloud,—for example, "I have made an eat-all feast; the Devil has deluded me. I am going to confess; I shall have no rest until I have vomited forth the malice of my soul." Having confessed, they go away relieved, believing themselves purified in the blood of Jesus Christ, which is applied to them through this Sacrament, the virtue of which they very well comprehend.

[47] There are some who do not fail to confess every week, and to receive communion as many

I'ay defia remarqué aux Relations precedentes, que plusieurs quittent leur ieu, ou leur difner, ou leur foupper, c'est à dire leur manger, quand on les appelle aux prieres où à l'instruction qui fe fait tous les iours vne fois ou deux à l'Eglise, quand ils ne font point à la chaffe.

Vn de nos François eftant venu certain iour de grand matin à Sillery, & ayât ietté les yeux par les cabanes, vit encor les Sauvages tous endormis, là deffus on fonne la premiere Meffe, laquelle affez fouuent fe dit deuant que le Soleil fe leue. En vn moment il vit la plupart des Chrestiens debouts, & en vn tour de main s'estans enueloppez de leurs couuertes qui leur feruēt de robes & de liets, ils s'ē vindrēt droit à la Chappelle en cet equipage fans mot dire, ce bon homme qui les regardoit resta tout estonné les ayant plustost veu en la Maison de Dieu qu'un François ne se feroit habillé, la plupart [48] des Chrestiens font ialoux d'entendre tous les iours la Meffe, cet auâtage qu'ils ont par dessus les Payens de pouuoir affister à ces mysteres sacrez les console fort.

Nous auons esté long-temps en doute si nous baptizerions les ieunes gens prests de se marier deuant qu'ils ayent pris party. L'experience nous fait veoir que la grace du Baptisme opere puissamment dans vn cœur, la loy qui deffend au Chrestien de s'allier d'une infidelle est si bien receuë parmy ces bonnes gens, que si vn ieune homme Payen recherche vne fille Chrestienne, pour l'ordinaire il s'adressera à nous pour estre instruit, & pour receuoir le Baptisme deuant que parler à la fille, car il sçait bien qu'elle le mesprifera comme vn infidele, où si elle a quelque

times as they are permitted, for they do not do so without leave.

I have already remarked in the preceding Relations that many quit their games, or their dinner or supper,—that is to say, their food,—when they are called to prayers, or to the instruction that is given once or twice every day in the Church, when they are not away hunting.

One of our Frenchmen having come to Sillery one day, early in the morning, and having glanced through the cabins, saw all the Savages still sleeping. At that moment the bell was rung for the first Mass, which is often said before the Sun rises. In a moment, he saw the greater part of the Christians upon their feet; and in the turn of one's hand they had wrapped themselves in their blankets, which serve as garments and as beds; they came straight to the Chapel, in this costume, in complete silence. The good man who was looking at them was greatly astonished at seeing them in the House of God before a Frenchman would have been dressed. The majority [48] of the Christians are anxious to hear Mass every day. The advantage they have over the Pagans, of being able to attend these sacred mysteries, consoles them greatly.

We have been long in doubt whether we should baptize young people of marriageable age before they have made their choice. Experience has shown us that the grace of Baptism operates powerfully in a heart. The law which forbids the Christian to ally himself with an unbeliever is so well received among these simple people that, if a young Pagan is seeking a Christian girl, he will usually apply to us to be instructed and to receive Baptism before speak-

bonne inclination pour luy elle ne manquera pas de luy dire qu'elle ne se peut pas marier sans le consentement du Pere qui l'aura baptisée ou instruite.

Nous vivons maintenant dans vne profonde paix, la Foy est respectée des Payens mesme, les nouveaux Chrestiens font dans la ferueur, il est vray que Dieu [49] a esprouué ces pauvres peuples par de grandes calamitez, mais comme la nuit retourne apres le iour, & l'Hyuer apres l'Esté, ie m'attend bien qu'il s'eleuera quelque tempeste apres ceste bonace. Ie me persuade quasi que ces bourrasques prouieront des mariages faits à la façon des Chrestiens, les Sauvages font depuis plusieurs siecles dans la possession d'une pleine liberté brutale changeans de femmes quand il leur plaist, n'en prenant qu'une ou plusieurs, selon leur passion, maintenant qu'ils se font Chrestiens, il faut qu'ils baissent le col sous le ioug d'un mariage, qui peut estre leur fêblera un iour bien rude, il est vray qu'il ne s'est iamais trouué au monde d'alliances plus saintes & plus parfaites, & plus propre pour conferuer l'amitié, que celles des Chrestiens; mais cela n'empesche pas que les mariés *tribulationem carnis habeant*, ne soient assez souvent troublés dans leurs mefnages, & que ce ne soit vne espece de martyr, d'estre lié inseparablement avec un homme ou vne femme, qui aura plus d'âpreté qu'un [50] chardon, & moins de douceur qu'une épine.

Or ce n'est pas que iusques à present nous ayons grand subiet de nous plaindre de nos Neophites en ce point, au contraire, ie dirois volôtiers que l'amour que se portent ceux que nous auons mariés en face de l'Eglise, apres la publication des bans [*sc.* bans], & le desir qu'ils ont de perseverer iusques à leur

ing to the girl; for he knows very well that she will scorn him as an unbeliever, or, if she be well inclined toward him, she will not hesitate to tell him that she cannot marry him without the consent of the Father who may have baptized or instructed her.

We are living now in profound peace; the Faith is respected even by the Pagans, and the new Christians are fervent. True, God [49] has tried these poor people by great calamities; and, as night returns after day, and Winter after Summer, I am expecting with certainty that he will raise up some storm after this calm. I am almost persuaded that these tempests will arise from the marriages made in the Christian way. The Savages have been for many ages in possession of a complete brutal liberty, changing wives when they pleased,—taking only one or several, according to their inclinations. Now that they have become Christians, they must bend their heads under the yoke of single marriage, which perhaps will, some day, seem to them very hard. It is true that no alliances have ever been found in the world more holy and more perfect, and better adapted for preserving affection, than those of Christians. But that does not prevent that those who are married *tribulationem carnis habeant*, and be often annoyed in their households, and that it should be a sort of martyrdom, to be inseparably bound to a man or a woman who may have more sharpness than a [50] thistle, and less softness than a thorn bush.

Now it is not that, hitherto, we have great reason to complain of our Neophytes in this matter. On the contrary, I can readily say that the love which inspires those who have married with the rites of the Church, after the publication of the banns, and

mort dans cette amitié, est vn miracle de la Religion Chrestienne, il est bien vray que deuant que de les baptiser, & par apres deuant que de les marier, nous leur faisons fortement apprehender les loix du mariage, leur faisant voir l'importance qu'il y a d'obeir aux ordonnances de Dieu & de son Eglise, & la disgrâce qu'ils encourreroient de choquer l'autorité de Monsieur le Cheualier de Montmagny nostre Gouverneur, lequel ne manqueroit pas de faire punir feuerelement ceux qui rebuteroient leurs femmes pour en prendre d'autres.

Veritablement Dieu nous a fauorisé d'un homme selon son cœur, tres zelé [51] pour sa gloire & pour son seruice, comme il voit l'importance qu'il y a d'autoriser ce Sacrement, & de le rēdre venerable parmy ces peuples, il desira que la ceremonie de trois mariages que nous auons publiés à Sillery, se passât à Kebec, & voulut luy mesme faire vn magnifique festin à tous les conuiés aux nopces, Madame de la Pelletrie & quelques autres Dames Françoises prirent charge d'accommoder les épousées, & pour les hommes on les fit richement vestir, portans les dons precieux, que sa Maiesté fit l'an passé à quelques vns de nos Sauuages, les principaux de nos François les conduirent avec honneur iusques à l'Eglise, ayant receu le Sacrement de mariage, ils les menerent en vne sale, où ils furent tres-bien traictés. Les Sauuages voyant cet appareil estoient ravis, nos François bien edifiés, & les cieux prenoient plaisir à vne action qui se faisoit pour la gloire de celuy qui les a bastis. Quelques Montagnets & Algonquins, non conuiés aux nopces, regardoient ces ceremonies avec estonnement, & leurs femmes voyant les ieunes filles & [52]

their desire to persevere until death in this affectionate relation, is a miracle of the Christian Religion. It is indeed true that before baptizing them, and afterwards before marrying them, we clearly explain to them the laws of marriage, showing them the importance of obeying the ordinances of God and of the Church, and the disgrace they incur by clashing with the authority of Monsieur the Chevalier de Montmagny, our Governor, who would not hesitate to have those severely punished who should discard their wives in order to take others.

Truly, God has favored us with a man after his own heart, very zealous [51] for his glory and for his service. As he saw the importance of authorizing this Sacrament, and of making it revered among these peoples, he desired that the ceremony for three marriages that we had published at Sillery should take place at Kebec, and wished himself to make a magnificent feast for all those invited to the nuptials. Madame de la Pelletrie and some other French Ladies took charge of dressing the brides; and as for the men, we had them richly clothed, wearing the precious gifts which his Majesty made last year to some of our Savages. Our leading Frenchmen conducted them with honor to the Church, and, after they had received the Sacrament of marriage, took them into a hall, where they were handsomely entertained. The Savages, when they saw this ceremoniousness, were enraptured, and our French people greatly edified; and the heavens took delight in an act which was done for the glory of him who built them. Some Montagnais and Algonquins, not invited to the wedding, regarded these ceremonies with astonishment; and their wives, see-

femmes qu'on alloit marier reueſtuës des petites richesses du pays, dont ils font grande eſtime, ſe diſoient l'une à l'autre, on cognoiſt bien que ces épouſées ne font point orphelines, que leurs peres ne font pas morts, elles ne feroient pas ſi braues ſi elle n'auoient de bons parens, loüant par cette admiration le ſoin qu'on a de ces nouuelles plantes du iardin de l'Egliſe. I'entendy de mes oreilles ces paroles fortir de la bouche de quelques vns de nos François, nous n'attendions pas cette benediſtion de nos iours, en verité c'eſt vne conſolation bien ſenſible, de voir vn Barbare eſleué dans la liberté qu'ont les ames [*ſc. ânes*] fauuaſes, ſe captiuer doucement ſous le ioug de Ieſus-Chriſt noſtre Sauueur.

L'un de ces mariés eſtoit Vincent Xauier, fils de deffunct François Xauier Nenaskvmato, ieune homme âgé d'environ vingt deux ans, ſe voyant priué de ſon pere & de ſa belle mere, emportés de l'epidemie commune, nous vint dire qu'il auoit beſoin du ſecours d'une femme, qui luy ſes raquettes & ſes robes, bref qui prit garde à ſon meſnage, i'ay de [53] l'affection, diſoit-il, pour vne ieune fille, ie vous prie d'aſſembler mes parens, & de conſiderer ſi elle m'eſt propre, ſi vous iugés que ce ſoit mon bien ie l'eſpouſeray, ſinon ie fuiuray voſtre conſeil: ſes parens & ſes amis conclurent que ce party luy eſtoit fortable. Or comme l'Aduent approchoit, nous luy diſmes qu'à la verité il ſe pouuoit bien marier en ce ſainct temps, mais que les plus ſages Chreſtiens ne le faiſoit pas, ouy, mais diſoit-il, le temps me preſſe d'aller à la chaſſe, vous me remettez à quarante iours d'icy, qui me fera mes raquettes, priez en voſtre promiſe, luy diſmes nous, il ſe mit à rire, ie me feray reſpondit-

ing the young girls and [52] women who were about to be married arrayed in the small treasures of the country, which they greatly value, said to one another, "One could easily tell that these brides are not orphans, that their fathers are not dead; that they would not be so fine if they did not have good parents," praising by this admiration the care that is taken of these new plants in the garden of the Church. I heard with my own ears these words come from the lips of some of our French people,— "We did not expect this blessing in our time; in truth, it is a very touching consolation to see a Barbarian, reared in the freedom of the wild asses, bring himself meekly under the yoke of Jesus Christ, our Savior."

One of these bridegrooms was Vincent Xavier, son of the deceased François Xavier Nenaskumato, a young man about twenty-two years old. Finding himself deprived of his father and stepmother, who were carried off in the general epidemic, he came to tell us that he needed the help of a woman to make his snowshoes and clothes,—in brief, to take care of his household. "I am [53] in love with a young girl," said he; "I beg you to call my relatives together, and to consider whether she is suitable for me. If you decide that it is for my good, I will marry her; if not, I will follow your advice." His relatives and friends decided that this choice would be a suitable one for him. Now as Advent was drawing near, we told him that, in truth, he could very properly marry at this holy season, but that the most prudent Christians did not do it. "Yes," said he, "but I am in a hurry to go hunting. If you put me off until forty days hence, who will make my snow-

il, gauffer de moy: car ce n'est pas la coustume de nostre nation d'employer les filles deuant leur mariage, mais il n'importe fit il, quoy que le terme que vous me donnez soit bien long, il vaut mieux attendre & se mettre en danger d'estre moqué que de ne pas vous obeïr, ce bon ieune homme attendit, & se comporta avec vne innocence vrayement Chrestienne pendant tout ce tēps-là, se confessant fort souuent, pour se [54] fortifier contre les embusches de sathan, qui ne dort pas en telles occasions.

Le ne sçay si ce que ie vay dire, ne fera point trouué ridicule en vostre France; mais il est icy & dans l'innocence & dans la bien-seance. Les Sauvages qui vont à l'entour de nos habitations, s'adressent à nous pour tous leurs petits negoces, comme feroient des enfans à leurs peres, ils viennent par fois demander s'ils iront chasser en tel endroit, s'ils prendront medecine, s'ils feront fuerie, s'ils danceron, s'ils se marieront, les ieunes gens nous viennent trouuer en particulier & nous prient de leurs trouuer femme, ou de parler pour eux à celles qu'ils desirent épouser, quelques femmes veufues, & mesme encor quelques filles nous prient en secret de leurs trouuer mary, se confians plus en nous qu'à ceux de leur nation, & nous difent fort bien que nous agissions comme de nostre part, sans faire semblant qu'ils nous ont parlé, le tout gift à se comporter en forte dans ces offices de charité, qu'eux mesmes se lient & qu'ils concluent leurs affaires sans nous engager, sinon à les [55] conduire dans les voyes des enfans de Dieu. Les Payens mesme qui ont quelque inclination à la Foy, se comportent ainsi enuers nous.

Il y a quelque temps qu'un ieune Sauvage non

shoes?" "Ask your promised bride to do it," we said to him. He began to laugh, and replied, "I shall make myself a laughingstock, for it is not the custom in our country to employ girls before their marriage; but it does not matter," he continued; "although the term you set me is a very long one, it is better to wait, and to risk being made sport of, than not to obey you." This good young man waited, and behaved with a truly Christian innocence during all that time,—confessing very often, in order [54] to fortify himself against the snares of satan, who does not sleep at such times.

I do not know if what I am going to say will not be considered absurd in your France, but it is looked upon here as both innocent and proper. The Savages who come about our settlements apply to us in all their little affairs, as children would to their fathers. They come sometimes to ask if they shall go hunting in such a place, if they shall take medicine, if they shall have a sweat, if they shall dance, if they shall marry. The young men come to see us in private and ask us to find them wives, or to speak for them to those whom they desire to marry; some widows, and even some young girls, ask us secretly to find them husbands, confiding in us more than in those of their own nation, and tell us emphatically that we are to act as if on our own account, without making it appear that they had spoken to us. The whole point lies in so behaving in these offices of charity that they themselves become intimate and conclude the affair without involving us, except in [55] leading them in the paths of the children of God. Even the Pagans who are well disposed towards the Faith behave thus toward us.

encor baptisé, nous fit demander par quelques vns des
ses parens Chrestiens, si nous trouuerions bon qu'il
se mariât à vne fille qu'il nommoit. Or comme ny
l'un ny l'autre n'estoient pas Chrestiens, nous re-
pondîmes que nous n'entrions point dans ces co-
gnoissances, & que nous ne nous mellions point des
mariages, sinon pour prendre garde qu'ils se traictent
à la façon des Chrestiens quand on est baptisé, ce
ieune homme ne passa pas outre. L'ayant rencontré
à quelques iours de delà, ie luy demanday s'il n'e-
stoit point marié, ie n'ay garde fit-il, de me marier
sans vostre consentement, vous estes mon pere, c'est
à vous non seulement de me dire si vous trouués bons
que ie me marie, mais encor de m'assigner le iour
que ie le dois faire, ouy, mais luy dy-ie, vous n'estes
pas Chrestien? ie ne le suis pas encor repartit-il, mais
i'ay grande enuie de l'estre, & [56] celle que ie
recherche à la mesme volonté, c'est pourquoy ie vous
supplie de nous baptiser tous deux deuant nostre ma-
riage, nous attendrons tant qu'il vous plaira, si nous
ne sommes pas encor assez instruits. Les ames
sainctes, qui prient pour la conuersion de ces peuples
& qui se voient exaucées, pourront elles ouïr parler
de cette candeur sans que leurs cœurs s'amollissent
ou se fonde dās le cœur de Dieu. Comme nous voy-
ons que nostre Seigneur va benissant les mariages de
ces bons Neophites, nous baptisâmes ces deux ieunes
gens, bien instruits, & puis les mariaâmes en face
de l'Eglise, nous auons fait plusieurs autres mariages,
ils font tous par la grace de nostre Seigneur dans vne
bonne resolution de ne se point quitter iusques à la
mort, excepté vn ou deux, qui commencent à tous
donner de la peine.

Some time ago a young Savage, not yet baptized, had us asked by some of his Christian relatives if we would approve of his marrying a girl whom he named. Now as neither the one nor the other was a Christian, we replied that we would not take part in such connections, and that we did not meddle with marriages, except to see that they live in a Christian manner when they have been baptized. This young man did not press the matter farther. Having met him some days later, I asked him if he were not married. "I have no inclination," he replied, "to marry without your consent. You are my father; it is for you not only to tell me whether you approve my marrying, but also to appoint the day when I shall do so." "Yes," I said to him, "but you are not a Christian." "I am not one yet," he replied, "but I am very desirous of becoming one, and [56] the girl whom I am seeking has the same desire; this is why I beg you to baptize us both before our marriage. We will wait as long as you please, if we are not yet sufficiently instructed." Can the holy souls who pray for the conversion of these peoples, and who feel that they are heard, hear of this candor without their hearts softening or melting in the heart of God? As we see that our Lord keeps blessing the marriages of these good Neophytes, we baptized these two young people, well instructed, and then married them with the rites of the Church. We have arranged several other marriages. All these pairs are, by the grace of our Lord, firmly resolved not to forsake each other until death,—except one or two, who are beginning to cause us some trouble.

Quand il arriue quelque different entr'eux, il nous viennent trouuer, ou nous en font donner aduis, vne femme Chrestienne apprenant qu'on faifoit ie ne sçay quels ieux ou recreations publiques dans vne cabane, s'y voulut trouuer, son [57] mary tesmoigna qu'il ne l'aggreoit pas, elle ne laissa pas d'y aller contre sa volonté, estant de retour son mary luy dit, si ie n'estois pas Chrestien, ie vous dirois que si vous n'avez point d'affection pour moy, que vous cherchassiez vn autre mary à qui vous rendissiez plus d'obeïssance; mais ayant promis à Dieu de ne vous point quitter iusques à la mort, ie ne sçauois vous tenir ce langage quoy que vous m'offenciés, cette pauvre femme luy demanda pardon tout fur l'heure, & des le matin du iour suiuant, elle s'en vint trouuer le Pere qui la baptisée, & luy dit mon Pere, i'ay fâché Dieu, ie n'ay pas obey à mon mary, i'en ay le cœur tout triste, ie voudrois bien m'en confesser, cette candeur est rauissante. C'est assez pour ce Chapitre, passons à quelques autres actions de ces bons Neophites.

When some difference occurs among them, they come to see us, or have us give them some advice. A Christian woman, learning that I know not what games or public recreations were in progress in a cabin, wished to be present there; her [57] husband declared that he did not approve this; she went, however, against his wish. Having returned, her husband said to her, "If I were not a Christian, I would tell you that, if you did not care for me, you should seek another husband to whom you would render more obedience; but, having promised God not to leave you until death, I cannot speak to you thus, although you have offended me." This poor woman asked his forgiveness, without delay, and on the following morning came to see the Father who had baptized her, and said to him, "My Father, I have offended God, I have not obeyed my husband; my heart is very sad; I greatly desire to make my confession of this." Such frankness is delightful. Enough for this Chapter; let us pass on to some other acts of these good Neophytes.

[58] CHAPITRE V.

CONTINUATION DU MESME DISCOURS.

VN ieune Sauvage malade, ayant esté abandonné de ses gens enuiron dix lieuës au deffus de la residence S. Ioseph, le Pere de Quen, qui a grandement trauaillé toute cette année en cette residence, prit vn François avec foy & s'en alla chercher ce pauvre malade, l'ayant trouué avec bien de la peine, le fit amener à l'Hospital, où ce pauvre garçon fut si bien assisté, qu'il en guerit, la charité fait des miracles, elle change les Sauvages en enfans de Dieu, ce ieune Sauvage voyant vn si grand amour en son endroit, se fait instruire, presse qu'on le baptise, on en fait quelque difficulté, pource qu'estant prest à se marier, on craignoit qu'il ne s'alliait de quelque infidele, s'il ne pouuoit trouuer de fille Chrestienne; il promet de garder toutes les loix de Dieu & de son Eglise, [59] tant qu'il luy fera possible, mais il le promet de si bonne grace, & d'un si bon cœur, qu'on le baptise, la grace à de puiffans effects, depuis ce temps-là ce ieune homme ne s'est iamais dementi de sa parole, il n'a pas la feule pensée d'epouser vne infidele, il est si ennemy des dissolutions de la ieunesse, qu'un certain iour quelques Sauvages estans arriüés du pays des Algonquins, il nous vint dire en secret, & sur le soir, ie vous supplie de me donner le couuert cette nuit & les autres fuiuant, tant que ces ieunes gens seröt parmy nous, pource que ie ferois

[58] CHAPTER V.

CONTINUATION OF THE SAME SUBJECT.

AS a sick young Savage had been abandoned by his people about ten leagues above the residence of St. Joseph, Father de Quen, who has labored diligently all this year in this residence, took a Frenchman with him and went in search of this poor sufferer. They found him after a great deal of trouble, and had him brought to the Hospital, where the poor boy was so well cared for that he recovered. Charity works miracles; it changes Savages into children of God. This young Savage, seeing so great love toward him, received instruction, and urged us to baptize him. There were some objections to this, because, being of a marriageable age, it was feared that he might ally himself with some unbeliever if he could not find a Christian girl. He promised to obey all the laws of God and of his Church, [59] in so far as it should be possible to him; and he promised it with such good grace and so good a heart, that he was baptized. Grace has powerful effects. Since that time this young man has never belied his promise,—he has no thought of marrying an unbeliever, and is such an enemy of the dissoluteness of the young men that one day, when some Savages arrived from the Algonquin country, he came toward evening, and said to us, secretly, “I entreat you to give me shelter this night and the following ones, as long as these young men shall be among us; for

obligé par bien-feance de les accompagner, & comme ils ne font pas baptifez, ils pourront faire quelque chose que Dieu hayt, & moy ie ne sçauroit plus l'offencer, car c'est tout de bon que ie croy, & que ie luy ay dit que ie luy obeyrois.

Vn autre ieune homme nous disoit que son baptême luy auoit bouché les oreilles, ie n'entends plus faisoit-il, les paroles dissoluës que quelques estourdis proferent par fois en nostre cabane, mon cœur est si content de se voir libre de ses offences, qu'il ne se peut comprendre, [60] ie fçay de bonne part ce que ie vay dire, vn ieune homme âgé d'environ vingt-cinq à trente ans, passant chemin coucha dans vne cabane de Sauvages; la nuit vne femme l'aborda, luy voyant son dessein, courut au deuant de la tentatiõ, retirés vous luy dit-il, car ie suis Chrestien, ceux qui prient Dieu ne commettent point ces pechez-là.

I'ay desia dit ailleurs, que les ieunes Sauvages qui cherchent femme, vont voir la nuit leur maistresses, nous crions fortement contre cette coustume tres-pernicieuse, car encor que pour l'ordinaire tout se passe dans vne grande honesteté, neantmoins le danger d'offencer Dieu y est trop grand.

Or tout aussi-tost qu'il arriue quelques ieunes Sauvages de dehors, nos Chrestiens nous en donnent aduis, afin que nous tenions la main que tous se contiennent dans leur deuoir, eux mesmes crient contre la ieunesse qui s'emancipe, leurs reprochans qu'ils appellent les demons dans leurs cabanes, & qu'ils attirent la malediction de Dieu dessus leurs testes. Il est arriué vne chose bien [61] remarquable en cet endroit, vn ieune homme non encor baptisé recherchant vne fille Chrestienne l'alla voir la nuit; cette

I shall be obliged by courtesy to accompany them, and, as they are not baptized, they will be likely to do something that God hates; and, for my part, I can no more offend him, for it is in earnest that I believe, and that I told him I would obey him."

Another young man told us that his baptism had stopped his ears. "I no longer hear," said he, "the licentious words that heedless youths sometimes utter in our cabin. It is impossible to understand how glad my heart is to see itself free from its sins." [60] I learned from good authority what I am about to relate. A young man between twenty-five and thirty years old, while pursuing his way, lay down to sleep in a cabin of Savages. In the night, a woman approached him. He, perceiving her purpose, anticipated temptation by saying to her, "Go away, for I am a Christian; those who pray to God do not commit such sins."

I have said elsewhere that the young Savages who are seeking a wife go to visit their mistresses at night. We forcibly denounce this most pernicious custom; for although, in general, all is done with great decency, yet the risk of offending God is too great.

Now, when any young Savages arrive from outside, our Christians immediately inform us of it, that we may watch and see that all keep within the bounds of duty. They themselves rebuke the young men who take too much liberty, reproaching them with calling the demons into their cabins, and with drawing down the curse of God upon their heads. There happened a very [61] remarkable thing in regard to this. A young man not yet baptized, who was wooing a Christian girl, went to see her at night.

fille ne le rebuta point de prime abord, elle l'escouta discourir, ce qui scandalisa tellement les Chrestiens, que nous en fumes incontinenens aduertis, nous la fimes venir & la tançâmes vertement, luy reprochant qu'elle se comportoit comme vne personne abandonnée, qui ne croyoit point en Dieu, & que les feules careffes de ce ieune homme en tel temps, estoient coupables. Cette pauvre fille bien estonnée repartit au Pere qui la tançoit; mon Pere il est vray que i'ay escouté ce ieune homme, mais il ne m'a point careffée, ie ne fuis point François, i'ay veu des François badiner avec des filles, & les careffer & bai-foter: ce n'est point nostre coustume, ceux qui nous recherchent, nous parlent feulement & puis s'en vont, croyés moy difoit elle, quand ce ieune homme me parloit ie me fouuenois fort bien que i'estois Chrestienne, & que ie ne voulois pas offencer Dieu, ie luy ay dit feulement qu'il s'adressât à vous pour cet affaire, le [62] bruit est cependant luy dit le Pere, que vous ne vous estes pas bien comportée, ceux qui prient Dieu respondit elle, ne diront pas cela; car ie vous asseure que ie n'ay fait autre mal que de l'escouter, me comportant selon nostre ancienne façõ de faire. Là dessus, vn certain qui voulut rire, & tout ensemble s'asseurer de l'innocence de la fille en sa simplicité, ie sçauray bien luy dit-il, si ce ieune homme vous a trompée, car ie vous feray prendre vn breuage qui vous fera vomir tout sur le champ s'il vous a touchée, ne vomiray-je point, dit-elle, au cas qu'il ne m'ait point touchée? point du tout: ça donc donnez le moy tout maintenant, & vous verrez mon innocence, le compaignon luy donne vne ceuil-lerée de sirop fort noir, elle le prend d'un visage tout

At first this girl did not rebuff him, but listened to his conversation, which so scandalized the Christians that we were immediately informed of it. We summoned her and reprimanded her sharply, reproaching her with behaving like a profligate who did not believe in God, and telling her that even the caresses of this young man at such a time were sinful. This poor girl, greatly surprised, replied to the Father who chided her, "My Father, it is true that I have listened to this young man, but he did not caress me. I am not French; I have seen Frenchmen trifling with girls, caressing and kissing them, but this is not our custom,—those who seek us only talk to us, and then go away. Believe me," said she, "when this young man was speaking to me I remembered very well that I was a Christian, and that I was unwilling to offend God. I merely told him that he should address himself to you in this matter." "The [62] report is, however," said the Father, "that you did not behave properly." "Those who pray to God," she replied, "will not say that. For I assure you that I have done nothing wrong, beyond listening to him, conducting myself according to our ancient customs." Thereupon, a certain person, for the sake of a joke and also to assure himself of the genuineness of the girl's simplicity, said to her, "I shall know truly whether this young man has deceived you, for I will have you take a potion that will make you vomit immediately if he has touched you." "Shall I not vomit," said she, "unless he has touched me?" "Not at all." "Well, then, give it to me now and you will see my innocence." His companion gave her a spoonful of very black syrup, which she took with a very cheerful face, and swallowed

guay, l'auale avec affeurance, si ie ne dois point vomir s'escrie elle, qu'au cas que i'aye commis quelque mal ie ne crains rien. Elle fut loüée de sa constance, marque de sa pureté; mais on luy fit si bien entendre le mal que c'estoit de scandaliser son prochain, & de se mettre en danger d'estre trompée [63] du diable, qu'elle & ses compagnes en profiterent. Et à quelques semaines delà, d'autres ieunes gens les estans venus rechercher la nuit, elles leur dirent aussi-tost qu'ils se retirassent, & qu'elles estoient Chrestiennes, qu'ils s'adressassent aux Peres qui les auoient baptisées, pour parler de mariage s'ils en vouloiēt épouser quelques vnes, ces ieunes gens ne s'en allans point, elles prirent des tifons de feu & les menacerent de leur porter à la face s'ils ne se retiroient, estre né dans la barbarie & faire ces actions, c'est prescher hautement Iesus-Christ.

Vne femme Chrestienne croyant qu'un François luy donnoit un couteau assez gentil, qu'il luy prestoit seulement, le retint, le François s'en oublia pour lors, si bien qu'il creut l'auoir perdu, mais l'ayant reconnu entre les mains de cette femme, il luy voulu oster, elle resiste, protestant qu'il luy a donné, la diuersité de langage fait assez souuent de fausses ententes, enfin cette femme entre si bien en colere, qu'elle fit coniecturer au Pere de Quen, qui estoit là present, que la Foy n'estoit pas profondement enracinée [64] dans son ame, c'est pourquoy il luy demanda si elle auoit voulu tromper Dieu en son baptisme, à ces paroles elle entre en foy mesme & luy dit, mon Pere c'est la colere qui m'a transportée, i'ay fâché Dieu, ie m'iray confesser, ce n'est pas l'amour que ie porte au couteau, mais la peur que i'ay eu que vous

confidently. "If I do not vomit," she exclaimed, "except in case I have done wrong, I fear nothing." She was praised for her firmness, a sign of her purity. But she was made to understand so clearly the harm there was in scandalizing her neighbor, and placing herself in danger of being deluded [63] by the devil, that she and her companions profited by it. And a few weeks afterwards, when other young men came to visit them at night, they straightway told them that they should go away,—that they were Christians, and that, if the men wished to marry any of them, they should address themselves on that subject to the Fathers who had baptized the girls. But, as these young men did not go away, the girls took firebrands and threatened to thrust them in their faces if they did not leave. To be born in barbarism and act in this manner, is to preach Jesus Christ boldly.

A Christian woman, believing that a Frenchman gave her a very pretty knife, that he had only loaned her, kept it. The Frenchman forgot it for the time, so that he thought he had lost it. But having recognized it in the hands of this woman, he tried to take it away. She resisted, protesting that he had given it to her. A difference in language often results in misunderstandings. Finally, this woman became so angry that she made Father de Quen, who was present, imagine that the Faith was not deeply rooted [64] in her soul. Hence he asked her if she had wished to deceive God in her baptism. At these words, she recovered herself and said to him, "My Father, I have been carried away by my anger. I have displeased God, I will go and confess. It was not my love for the knife, but the fear I had that

ne me tinfiés pour vne larronneffe, ie vous assure que i'ay procedé de cœur deuant Dieu en mon baptefme, & c'est ce qui m'afflige, qu'on croie que ie commette les pechés que ceux qui font baptifés ne commettent point, là-deffus elle fe mit à prefcher les ieunes filles qui estoient là, leurs declarant ce qu'elles deuoient quitter, au cas qu'elles vouluffent estre Chrestiennes.

Quelques Sauvages nous ont proposé ces cas de confcience bien aifés à refoudre, par exemple, si c'estoit vn grand peché de fonger la nuit quelque mal, quoy qu'en dormant mefme on y refiftaft. Quand le diable nous porte à croire nos songes, si nous les rejettons, difoient-ils, la pensée que nous auons eue de les croire, est-elle vn grand mal? I'ay eu peine [65] quelque fois de demander certains pechés à quelques Sauvages, de peur de leur faire entendre que des personnes baptifées les pouuoient commettre.

On baptifa certain iour cinq vieilles femmes ensemble, dont la plus ieune auoit plus de foixante ans, apres le baptefme l'une de ces bonnes Neophites prit le Pere qui les auoit baptifées par la main, & luy dit mon fils tu nous as fait reuiure, nostre cœur est tout refiouy, il nous dit que tes paroles font veritables, & que nous irons au ciel, l'autres s'escrioit ô que ie pri-ray Dieu maintenant de bon cœur! en effet si-toft qu'on parloit de Dieu dans leurs cabanes, elles se mettoient à genoux & ioignoient les mains, la plus âgée difoit à fes gens, il me semble que nos Ancestres croyoient quelque chose de ce qu'enseignent les Peres, car il me fouuiet, qu'estant bien ieune, mon pere fort âgé nous racomptoit que celuy qui a tout fait, & qui donne à manger, se fafchoit quand

you might look upon me as a thief. I assure you that I acted sincerely before God in my baptism; and what afflicts me is that it should be thought that I commit sins that those who are baptized do not commit." Thereupon, she began to preach to the young girls who were present, declaring to them what they would have to give up if they wished to be Christians.

Some of the Savages have proposed to us these cases of conscience, which are very easy to solve,—for example, if it be a great sin to dream something wrong at night, although even in dreaming one should resist it? "If the devil incline us to believe our dreams, if we reject them," they ask, "is the thought we had, of believing them, a great sin?" I have been troubled [65] sometimes in asking Savages about certain sins, lest I might cause them to infer that baptized persons could commit these.

One day five old women were baptized together, the youngest of whom was more than sixty years old. After baptism, one of these good Neophytes took the Father who had baptized them by the hand, and said to him, "My son, thou hast made us live again; our hearts are full of joy,—they tell us that thy words are true, and that we shall go to heaven." The others cried out, "Oh, how fervently I will now pray to God!" In fact, as soon as one spoke of God in their cabins, they fell upon their knees, and clasped their hands. The most aged one said to her people, "It seems to me that our Ancestors believed something of what the Fathers teach; for I remember that when I was quite young, my father, who was very old, related to us that he who has made all, and who provides our food, was displeased when any

on faisoit quelque mal, & qu'il haïssoit les meschans, & qu'il les punissoit apres leur mort.

Après le baptême de ces bonnes [66] vieilles, comme nous renuoions vn grãd homme bien fait, rejettans son baptême en autre temps pour ne nous sembler assez instruit, il parut fort triste, ie suis affligé nous disoit-il, vous me dites que ie ne suis pas encor assez instruit, n'en sçay ie pas autant que ces bonnes vieilles que vous auez baptisées? permettez moy que ie reuienne demain matin, & vous m'examinerés encor vne fois, nous luy permismes & ce bon homme, iadis fort orgueilleux, mais maintenant fort bon Chrestien, se faisoit instruire par vn enfant, des principaux articles du Catechisme, enfin il nous pressa si bien, alleguãt qu'il s'en alloit faire vn voiage, & qu'il n'osoit partir sans estre deschargé de ses pechés, que nous le baptisâmes avec quelques autres qu'on fit Chrestiens à mesme temps, vn peu de cognoissance Chrestienne avec vne bonne volonté, vaut plus que toute la Philosophie d'Aristote.

Le feiziesme de Ianuier, ayant appris qu'une pauvre vieille femme estant partie de la residence de S. Ioseph, pour aller aux trois Riuieres, estoit demeurée malade [67] en chemin avec deux enfans, incapables de la secourir, nous enuoiasmes deux Sauvages pour l'amener à l'Hospital, comme ils n'auoient point de traînes ils amenerent les deux enfans, & laisserent la malade toute seule au milieu des bois, nous tançâmes fort ces deux messagers, & leur dismes qu'il falloit retourner querir cette pauvre creature, l'un d'eux qui n'estoit pas encor Chrestien, entendant parler de retourner, esquieue au plustost, celui qui estoit baptisé, rebrouffe chemin avec vn de nos Peres & nostre frere

one did wrong, and that he hated the wicked and punished them after their death."

After the baptism of these good [66] old women, as we were sending away a tall, well-formed man,—postponing his baptism until another time, because he did not seem well enough instructed,—he appeared very sad. "I am grieved," he said to us. "You tell me that I am not yet sufficiently instructed; do I not know as much as these simple old women whom you have baptized? Permit me to return to-morrow morning, and examine me once more." We allowed him to do so, and this good man, once very proud, but now a very good Christian, reconciled himself to be instructed by a child in the principal articles of the Catechism. Finally, he urged us so strongly—alleging that he was going away on a journey, and that he dared not depart without being freed from his sins—that we baptized him, with a few others who were made Christians at the same time. A little Christian knowledge, together with good will, avails more than all the Philosophy of Aristotle.

On the sixteenth of January, having learned that a poor old woman, who had left the residence of St. Joseph to go to the three Rivers, was lying ill [67] by the wayside, with two children who were incapable of helping her, we sent two Savages to bring her to the Hospital. As they had no sleds, they brought the two children, and left the sick woman all alone in the depths of the woods. We chided these two messengers severely, and told them that they must return and get this poor creature. One of them who was not yet a Christian, hearing us say "return," stole away as quickly as possible. The one who was

Iean Ligeois, arriuées qu'ils furent où estoit la malade, ils la trouuerent en vn trou fait dans la neige, couchée sur quelque branche de pin, sans autre abry que le Ciel, elle n'auoit point d'ecorces pour se deffendre de l'iniure de l'air, il fallut coucher en cette mesme hostellerie, où on ne trouue rien a soupper que ce qu'on y porte, Dieu donna vn nouuel abry à ces nouveaux hostes, il neiga tant toute la nuit, qu'ils estoient couuerts & enseuelis dans la neige de tous costés. Ces traux qui paroissent grands en France, [68] passent icy pour legers, en effet on les souffre sans peine, le iour venu la malade se confesse, on la lie sur vne petite traîne, nostre frere Ligeois & ce bon ieune Sauuage la tirent & la pouffent tant qu'ils peuuent, mais comme le temps estoit fascheux & qu'elle auoit beaucoup enduré, elle mourut deuant que d'arriuer à l'Hospital, si ces actions touchent les Sauuages, elles touchent aussi le Ciel, *qui dat niuem sicut lanam*, qui fait trouuer vn manteau de neige aussi chaud qu'un manteau de laine.

C'est vne chose assez ordinaire aux Chrestiens de se mettre à genoux si-tost qu'ils ont tué quelque animal, & d'en remercier Dieu sur le champ, vne bonne vieille femme sçachant cette coustume la pratiqua à sa mode s'en allant chercher des racines pour manger, en ayant trouué elle se mit à genoux sur la neige, tenant ce discours à nostre Seigneur, grand Capitaine c'est vous qui auez fait le ciel & la terre, & ces racines, vous les auez faictes pour nostre nourriture, vous me les auez enseignés afin que i'en mangeasse, ie vous en remercie, si vous m'en [69] voulés encor donner ie les prendray, sinon ie ne laisseray pas de croire en vous, voila sa priere.

baptized retraced his steps, with one of our Fathers and our brother Jean Ligeois. When they reached the place where the sick woman was, they found her in a hole made in the snow, lying upon a few branches of pine, with no shelter but Heaven, and with no bark to protect herself from the wind. They had to sleep in this same hostelry, where nothing was to be found for supper except what they brought with them. God gave a new shelter to these new guests; it snowed so hard, all night, that they were covered and shrouded in snow on all sides. These hardships, which seem great in France, [68] are considered here as light,—in fact, they are easily borne. When morning came, the sick woman confessed; they bound her to a little sled, and our brother Ligeois, and this good young Savage hauled and pushed her as well as they could. But, as the weather was very severe, and as she had suffered a great deal, she died before reaching the Hospital. If these actions touch the Savages, they also touch Heaven, *qui dat nivem sicut lanam*, who causes a mantle of snow to be found as warm as a mantle of wool.

It is a very common practice with the Christians to fall upon their knees as soon as they have killed some animal, and to thank God for it upon the spot. A good old woman, knowing this custom, practiced it in her own way. Going in search of some roots to eat, and finding some, she knelt upon the snow and addressed these words to our Lord: "Great Captain, it is you who have made heaven and earth, and these roots. You have made them for our nourishment, you have shown them to me that I might eat them. I thank you for them; if you [69] are willing to give me more, I will take them; if not, I will not give up believing in you." This was her prayer.

Vn Sauvage passant sur le bord du grand fleuve, comme les vents souffloient avec violence vne affez belle tortue poussée par la tempeste, fortit du fond de l'eau & fut iettée à ses pieds comme vne pierre, luy la voyant se met à genoux, & leuant les yeux au Ciel dit ces paroles; Mon Pere ie vous remercie, c'est vous qui m'avez donné cet animal, vous l'avez fait pour me nourrir, & maintenant vous me le presentés, ie vous en remercie.

De verité ces bonnes gens ont vne candeur bien aymable, ce feroit vne chose bien nouvelle en France, si quelqu'un des auditeurs assemblés pour entendre la predication, arrestoit le predicateur au milieu de son discours, ou pour luy parler, ou pour luy demander l'explication de quelque point de sa doctrine, cela se fait tous les iours icy sans mesceance. Quelqu'un de nous preschant de la confession, & declarant l'importance qu'il y a de purifier son cœur dans ce Sacremēt, [70] & de ne rien cacher à Dieu, vn Capitaine s'escria tout haut, mon Pere on ne fait que iouer dans nos cabanes, escoutés ieunesse, entendez-vous bien ce que nous dit le Pere, vous ne faites pas bien, amandez-vous, vous ioiez trop, venez-vous confesser, & gardez-vous bien de celer aucun de vos pechez, cette parenthese fermée, le Predicateur continué son discours.

Vne autrefois le Pere parlant de la Communion, & disant que le Fils de Dieu se cachoit sous la blancheur du pain pour esprouver nostre foy, vne bonne vieille leuant sa voix, dit aux autres femmes qui estoient là, nous auons beau nous deguifer, il vient exprés en nostre cœur pour voir tout ce qui s'y passe, il cognoist bien si nous croyons par feintise ou non,

As a Savage was passing along the bank of the great river while the wind was blowing violently, a very fine turtle, stirred up by the tempest, came forth from the depths of the water, and was thrown at his feet like a stone. When he saw it, he fell upon his knees and, raising his eyes to Heaven, uttered these words, "My Father, I thank you. It is you who have given me this animal. You have made it to nourish me, and now you present it to me. I thank you for it."

Verily, these good people possess a truly engaging candor. It would be a very novel thing in France if one of the audience assembled to hear a sermon were to stop the preacher in the middle of the discourse,—either to talk with him, or to ask him for the explanation of some point of his doctrine. This happens here every day without any impropriety. One of us preaching on confession, and declaring the importance of purifying one's heart in this Sacrament, [70] and of concealing nothing from God, a Captain exclaimed aloud, "My Father, they do nothing but gamble in our cabins. Listen, young men, do you understand clearly what the Father is telling us? You are not doing right; mend your ways! You gamble too much; come and confess, and be careful not to hide any of your sins." This parenthetical speech finished, the Preacher continued his sermon.

At another time,—when the Father was speaking of the Communion, and saying that the Son of God concealed himself under the whiteness of the bread to try our faith,—a good old woman, raising her voice, said to the other women who were there, "It is in vain for us to hide anything; he comes into our hearts purposely to see all that is going on there.

c'est pour cela qu'il se cache, afin de descouvrir si nous auons de la malice en l'ame.

Quand on dit quelque chose qu'ils approuuent fort, ils le tesmoignent par fois tout au milieu de la predication *ho-ho*, disent-ils, ou bien, *mi hi*, voila qui va [71] bien : ou bien encor, *mi ke tiang*, nous ferons cela.

Vous en verrez qui diront au Predicateur, mon Pere n'allez pas si viste, parlez plus doucement, si le Pere ne se fert pas bien à propos de quelque mot en leur langue, ils luy suggerent le vray mot qu'il faut dire, & personne ne trouue cela estrange. L'ay autrefois remarqué, que les Sauvages pour se faire beaux, se rougissent ou se noircissent la face, ou se la peignent d'une autre couleur, or comme quelqu'un de nous cryoit certain iour contre cette mauuaise coutume. L'un de ses auditeurs indigné contre ceux qui la retenoient, s'escria, mon Pere il n'y a que les difformes & les malotrus qui se peignent, nous autres qui sommes beaux naturellement, nous auons quitté cette vieille mode, voila leur franchise. Mais remarquez s'il vous plaist, qu'il n'y a que les principaux de l'auditoire qui se donnent l'autorité de parler, c'est assez pour ce Chapitre.

He knows very well whether we are only pretending to believe,—it is for this purpose that he conceals himself, to discover whether we have any malice in our souls.”

When one says something which they greatly approve, they show it sometimes in the very midst of the preaching. *Ho-ho*, they say, or *mi hi*, “that is [71] good;” or, again, *mi ke tiang*, “we will do that.”

There are some who will say to the Preacher, “My Father, do not go so fast; speak more slowly.” If the Father does not correctly use some word of their language, they will suggest to him the right word that he should use, and no one finds this strange. I have previously remarked that the Savages, to adorn themselves, redden or blacken their faces, or paint them in some other color. Now as one of us rebuked this mischievous custom on a certain day, one of his auditors, indignant at those who retained it, exclaimed, “My Father, it is only the deformed and the uncouth who paint themselves. The rest of us, who are naturally handsome, have given up this old custom.” See how frank they are. But observe, if you please, that it is only the chief persons of the audience who assume authority in speaking. This is enough for this Chapter.

[72] CHAPITRE VI.

CONTINUATION DU MESME SUJET.

VN ieune homme Chrestien s'estant mis en colere battit sa femme, qui l'auoit insolemment pro-
uoqué, il n'estoit pas encor hors de fougue, que
se repentant de son peché, il se glisse en nostre chap-
pelle pour en crier mercy à Dieu, il y rencontra le
Pere de Quen auquel il dit, ie suis triste, ie viens de
fâcher Dieu, priez-le pour moy, or comme cela s'e-
stoit fait deuant plusieurs personnes, il s'esleue vne
grande rumeur dans les cabanes, plusieurs Chrestiens
& plusieurs Payens tous ensemble, s'en viennent
chez nous se plaindre de ce scandale, ces gens là ne
respectent pas leur baptême, disoient les Chrestiens,
ils vivent comme s'ils ne croyoient pas en Dieu. Les
infideles nous reprochoient que nous ne les baptisons
pas, & qu'ils faisoient mieux que plusieurs qui l'estoiēt,
[73] on leur enseigne du bien, disoient-ils, & ils ne
le font pas: ils prient Dieu & cependant ils se met-
tent en colere, ils sont baptisés & neantmoins ils ne
laissent pas de se battre, comme nous leurs eusmes dit
que nous les aduertirions de leur deuoir, ils les allerent
querir tout sur l'heure, sans attendre dauantage, ils
furent vesperizés comme il faut, notamment la fem-
me, qui estoit plus coupable que son mary, cette con-
fusion leur seruit, & ne fit point de mal aux autres;
les infideles ne scauroient supporter les deffauts des
Chrestiens, ils croient qu'ayant embrassé vne Loy si

[72] CHAPTER VI.

CONTINUATION OF THE SAME SUBJECT.

A YOUNG Christian, getting into a passion, beat his wife, who had insolently provoked him. He had not yet recovered from his rage, when, repenting of his sin, he slipped into our chapel to cry to God for mercy; encountering Father de Quen there, he said to him, "I am sad, I have just offended God, pray to him for me." Now as that had happened in the presence of several persons, a great clamor arose in the cabins,—many Christians and Pagans coming together to us, to complain of this scandal. "Those people do not respect their baptism," said the Christians; "they live as if they did not believe in God." The unbelievers reproached us with not having baptized them, when they behaved better than many who were baptized. [73] "They are taught what is right," said these, "and they do not do it. They pray to God, and yet they get angry. They are baptized, and yet they do not hesitate to beat one another." When we had told them that we would admonish those persons concerning their duty, they went and brought them without delay, waiting for nothing more. They were properly reprimanded, especially the woman, who was more guilty than her husband. This humiliation was useful to them, and did no harm to the others. The unbelievers cannot tolerate the faults of the Christians; they believe that, having embraced

saincte, ils doiuent estre exempts de toute fragilité, il est vray que la grace du baptesme fait d'estranges metamorphoses, quand on y correspond.

Vn Sauuage Chrestien, voulant entrer en quelque maison, vn François le repouffa avec violence, ils se parloient tous deux sans s'entendre, le Sauuage se voyant mal traité, disoit, si ie n'estois baptisé ie t'accommoderois bien, ie suis plus grand & plus fort que toy, ie t'aurois bien-tost renuersé par terre, mais le [74] Pere qui m'a baptisé m'a dit que la colere ne valoit rien, & qu'il ne falloit point faire de mal, mesme à ceux qui nous en faisoient, c'est pourquoy ie me retireray.

Vn ieune Neophite ayant fait rencontre d'un caribou, le tua d'un coup d'arquebuse, aussi-tost il se mit à genoux pour en remercier Dieu, coustume qu'il gardoit mesme deuant que d'estre baptisé, mais ce qu'il fit en suite est fort remarquable; premierement il enuoya aux pauures malades de l'Hospital, vne partie de sa chasse, offrant ces premices à nostre Seigneur, secondement comme il auoit tué cet animal le Ieudy au soir, & qu'il en deuoit faire festin le iour suiuant selon la coustume du pays, il voulut attendre iusques au Dimanche, de peur que les Chrestiens ne mangeassent de la chair les iours deffendus, il voyoit bien que la necessité en laquelle ils estoient les dispensoient assez, on luy disoit aussi que les hommes deuoient partir le Samedy pour aller à la chasse, & qu'ils ne gousteront point de son festin s'il ne se hastoit de le faire, nonobstant tout cela, [75] il tint ferme, aymant mieux plaire à Dieu qu'aux hommes. La veille de Noël quelques Sauuages non encor baptisez, estans arriuez à S. Ioseph firent festin de greffe

a Law so holy, the latter ought to be exempt from all frailties. It is true that the grace of baptism causes strange transformations, when one acts in accord with it.

A Christian Savage, who wished to enter a certain house, was violently repulsed by a Frenchman. They both talked, but neither understood the other. The Savage, finding himself badly treated, said, "If I were not baptized, I would thrash thee well. I am larger and stronger than thou art,—I would soon have thrown thee to the ground; but the [74] Father who baptized me told me that anger avails nothing, and that one must not do evil even to those who have done it to us; hence I will go away."

A young Neophyte, having encountered a caribou, killed it with a shot from his arquebus. He immediately fell upon his knees and thanked God for it,—a custom which he observed even before his baptism; but what he did afterward is very remarkable. First, he sent to the poor sick persons at the Hospital a portion of his game, offering these first fruits to our Lord. Secondly, as he had killed this animal Tuesday evening, and as he ought to make a feast of it the following day, according to the custom of the country, he wished to wait until Sunday, lest the Christians would not eat meat on the forbidden days. He saw, indeed, that the necessity in which they found themselves sufficiently dispensed them; and he was also told that the men were to leave on Saturday, to go hunting, and that they would not taste his feast if he did not hasten to give it. Notwithstanding all this, [75] he held firm, preferring to please God rather than man. On Christmas eve, some Savages, not yet baptized, having arrived at St.

d'ours, ce font leurs grandes delices, comme on y inuitoit quelques vns de nos Chrestiens, l'un deux respondit, encor que veritablement nous foyons dans la neccessité, neantmoins nous ne mangerons point de chair aujourd'huy, nous ieufnons tous, c'est pourquoy nous n'irons point au festin, nous aprismes cette responce quelques iours apres par cas fortuit, cela nous ediffia & consola dautant plus que ces pauvres gens souffroient de la difette.

Madame de la Pelterie fondatrice des Vrfulines, tres-zelée pour les Sauvages, voulut venir à saint Ioseph à la feste de Noël, pour se trouuer à la Messe de minuit avec eux, elle a vne ioye & vne consolation nompareille quand elle peut communier avec ces bons Neophites, elle se trouua certain iour entourée de plus de quarante Sauvages, qui approchoient tous de la sainte table avec elle, cela ne se passa pas sans larmes de [76] ioye, aussi faut-il auotier que le changement si subit de ces pauvres barbares, donne bien du contentement au cœur qui ayme Iesus-Christ.

Quand les Sauvages Chrestiens eurent aduis qu'elle leur vouloit faire cet honneur de les venir visiter à cette bonne feste, ils l'allerent querir hommes, femmes & filles, avec vne telle ardeur que nous en estions estonnés, c'estoit à qui la carefferoit davantage, si par fois elle les vient visiter par eau, ces bonnes gens luy font vne petite salue d'arquebuzades lors qu'elle se desembarque, l'accompagnant iusques à leurs maisons ou cabanes, avec beaucoup d'affection, elle amene tousiours avec soy quelques petites filles Sauvages feminaristes bien gentiment couuertes, ce qui agrée fort aux Sauvages, or comme ces enfans entendent tous les iours la sainte Messe avec ses Religieuses, &

Joseph, made a feast of bear's fat, which is their great delicacy. When some of our Christians were invited to this, one of them replied, "Although we are truly in need, nevertheless we will not eat meat to-day. We are all fasting, and for that reason we shall not go to the feast." We learned of this answer a few days later by mere chance, and it edified and consoled us all the more, because these poor people were suffering from want.

Madame de la Pelterie, foundress of the Ursulines, very zealous in behalf of the Savages, wished to come to saint Joseph at the Christmas feast, in order to be present with them at the midnight Mass. She experiences a matchless joy and consolation when she can receive communion with these good Neophytes. She found herself one day surrounded by more than forty Savages, who all approached the holy table with her, and this did not take place without tears of [76] joy. Indeed, it must be confessed that the so sudden change in these poor barbarians gives great satisfaction to the heart that loves Jesus Christ.

When the Christian Savages learned that she wished to do them the honor of visiting them at this blessed feast, they went to bring her,—men, women, and girls,—with an ardor that greatly surprised us. They vied with each other in caressing her. When sometimes she comes by water to visit them, these good people fire a little arquebus salute for her when she disembarks,—accompanying her as far as their houses or cabins, and showing her great affection. She always brings with her some little Savage seminary girls, very prettily dressed, which greatly pleases the Savages. Now as these children hear the

qu'elles les entendent chanter pendant l'eleuation du fainct Sacrement, elles ont si bien retenu vn de leurs motets, qu'elle le chanterent brauement à S. Ioseph deuât tous leurs parens Chrestiens, lors qu'on [77] leuoit la faincte Hostie à la Messe de minuiet, elles chanterent aussi deuant la faincte Messe vn Cantique spirituel composé en leur langue, sur la Naissance du Fils de Dieu, tous les Sauuages reprenoient gentiment le strophes, chantans les vns apres les autres avec vn bon accord, Dieu scait si ces bons Neophites estoient contens aussi-bien que leurs enfans, & si Madame de la Pelterie qui en est plus ialouse que leurs pauvres meres, estoit consolée. Deux choses augmentèrent sa ioye, La premiere fut, qu'entrant sur le soir en la maison de Noël Negabamat, où elle se retiroit, elle le trouua à genoux avec toute sa famille, faisant leurs prieres, elle fut bien estonnée & les Peres aussi qui l'accompagnoient, d'entendre les longues oraisons qu'ils faisoient, nonobstant qu'ils eussent assisté aux prieres communes, qu'on fait faire ordinairement aux Sauuages en la Chappelle.

En second lieu, voulant faire festin aux Sauuages qui l'auoient tant edifiée, elle fit presenter à Noel Negabamat ce qu'elle leur donnoit, mais Noël dit au [78] Pere qui luy parloit, mon Pere il y a icy quelques Sauuages qui s'en vont aux trois Riuieres, j'apprends que ceux qui sont là sont esbranlés & qu'ils ont enuie de croire, il feroit bon que Madame de la Peltrie fit ce present à ces Sauuages qui sont sur leur depart, pour les gagner, afin qu'ils parlent bien de la Foy, & qu'ils portent leurs compatriotes à l'embrasser. Je n'aurois pas attendu cette responce ny ce

holy Mass every day with the Nuns, and as they hear them sing every day during the elevation of the blessed Sacrament, they have remembered one of their motets so well that they sang it finely at St. Joseph, in the presence of their Christian relatives, when [77] the sacred Host was elevated at the midnight Mass. They sang also before the holy Mass a spiritual Song, composed in their own language, upon the Birth of the Son of God. All the Savages took up the strophes finely, and sang them one after another in good time. God knows how happy these good Neophytes were, and their children too, and what consolation Madame de la Pelterie experienced, who is more solicitous about them than are their poor mothers. Two circumstances added to her joy. The first was that, entering toward evening the house of Noël Negabamat, where she was staying, she found him upon his knees with all his family, saying their prayers. She was greatly astonished, and the Fathers also who accompanied her, to hear the long prayers they were offering, notwithstanding the fact that they had assisted at the general prayers that we usually have the Savages offer in the Chapel.

In the second place, wishing to make a feast for the Savages who had so greatly edified her, she had what she was going to give them offered to Noël Negabamat; but Noël said to the [78] Father who spoke to him, "My Father, there are some Savages here who are going to the three Rivers. I learn that those who are there are moved, and are inclined to believe. It would be well for Madame de la Pelttrie to make this present to these Savages who are about to leave, in order to win them to speak well of the Faith, and to influence their compatriots to embrace

zele d'un homme, qui ne fait que de naître en Iesus-Christ.

Il n'est pas iufques aux enfans, qui n'ayent quelque affection pour leur creance, fi vn d'entr'eux voit faire quelque mal à fon compaignon, il luy dit qu'il faut qu'il fe confeffe, & qu'il a mal fait, il y a quelques iours que deux ieunes garçons, l'un Chrestien & l'autre Payen, se penferent gourmer à bon efcient pour leur creance, le Chrestien parlant à celuy-cy nouvellement arriué, l'inuitoit de prier Dieu, il luy dit comment veux tu que ie le prie ne le voyant pas, l'autre le menace d'aller en enfer s'il ne le prioit, pense-tu dit l'infidele, que ce que difent les Peres foit vray? nous irons [79] nous autres apres nostre mort où le Soleil se couche, nous n'irons point dans la terre, les Peres font des menteurs, non, fit le Chrestien, ils ne mentent pas, ceux qui croient & qui obeyffent à Dieu irōt au Ciel, les autres iront au feu, cela n'est pas vray repart fon compaignon, le Chrestien refiste, l'autre luy tient teste, bref ils s'animent si bien, que si on ne fut venu pour les separer, ils s'alloient battre bien ferré, ie trouue ce zele d'autant plus admirable que les Sauvages font froids comme glace, & ennemis des disputes & des querelles, ce n'est pas qu'ils n'ayent de la colere, mais ils la cachent mieux que nous, aussi leur fait elle plus de mal, en voicy vn exemple.

Vne ieune femme, se voyant pressée d'espouser vn homme qu'elle n'aymoit point, entre en telle fureur sans le faire paroître au dehors, qu'elle se voulut étrangler, on court incontinent, on la trouue demie morte, on coupe le licol, on la reporte toute pafmée en sa cabane, aussi-tost vn Chrestien nous en vient donner aduis, nous y courusmes, l'un de nous la voy-

it." I would not have expected this answer or this zeal from a man who had only just been born in Jesus Christ.

There are none, even among the children, who have not some affection for their belief; if one of them sees any fault in a companion, he tells him that he must confess, for he has done wrong. A few days ago, two boys, one a Christian and the other a Pagan, were about to fight in earnest, on account of their beliefs. The Christian, speaking to the other, who had just arrived, invited him to pray to God. The latter said to him, "Why dost thou ask me to pray to God, when I do not see him?" The other threateningly replied that he would go to hell, if he did not pray. "Dost thou think," said the unbeliever, "that what the Fathers say is true? We shall go [79] after our death to the place where the Sun sets,—we shall not go into the ground; the Fathers are liars." "No," returned the Christian, "they do not lie; those who believe and obey God will go to Heaven, the others will go into the fire." "That is not true," retorted his companion. The Christian insisted, the other was obstinate; in short, they became so excited that if some one had not come and separated them, they would have fought very fiercely. I found this zeal all the more admirable, because the Savages are as cold as ice, and opposed to disputes and quarrels. Not that they do not experience anger, but they conceal it better than we do, and it also does them more harm. Here is an example of this.

A young woman, finding herself urged to marry a man whom she did not love, became so enraged, without showing any outward indications of it, that

ant en cet estat déplorable, [80] fit fecrettement vn vœu à la plus faincte & plus adorable famille qui fut iamais, de Iefus, de Marie & de S. Iofeph, priant le chef de cette augufte maifon, d'empeschcr que cette ame ne fe perdit, elle reuint à foy, & nous donna tout le contentement que nous euffions peu eſperer d'une ame qui ſortoît des portes de l'enfer, nous luy demandafmes ſi elle ne craignoit point d'eſtre d'année, ie ne penſois point à cela, diſoit-elle, mais ſeulement à me deliurer de l'ennuy de cet homme.

Vn ieune Chreſtien ayant ioüé, & perdu quelque choſe notable de ſon petit meuble, ſe douta bien que nous en feriôs meſcontens, il ſ'en vint trouver l'un de nous & luy dit, mon Pere, ie vous prie ne ſoyés point meſcontent de ce que i'ay fait, ie ne le feray plus, i'ay perdu beaucoup au ieu, i'ay mal fait, ie ne ſuis pas triſte de ma perte, mais de vous avoir meſcontenté; car ie ſçay bien que cela vous deplaît, & que Dieu ne l'aggrée pas, ie ne ioïeray plus que choſe de petite valeur, cette ſimplicité eſt aimable.

[81] Vne femme Chreſtienne ayant ſongé qu'elle voyoit le diable, nous vint trouver dès le matin, i'ay penſé venir dès cette nuit, diſoit-elle, le meſchant manitou m'eſt venu voir, il m'a voulu donner à manger, ie l'ay refusé, i'eſtois ſi epouuantée me ſouvenant de ce que vous nous avez enſeigné, que ce meſchant nous vouloit perdre, que m'eſtant eueillée en ſurfault, ie voulois courir en voſtre maifon de peur qu'il ne me trompaſt: on l'aſſeura que ſi elle eſtoit forte en la Foy, qu'il ne luy pourroit faire aucun mal, notamment ſi elle ne croyoit plus en ſes ſonges, ie les haïs meſme en dormant, diſoit cette pauvre creature. Voicy vn point d'edification, les neiges

she tried to hang herself. People ran to her at once; they found her half dead; they cut the noose, and carried her, entirely unconscious, to her cabin. A Christian came straightway and informed us of this; we ran thither, and one of us, seeing her in this deplorable state, [80] secretly made a vow to the most holy and adorable family that ever existed,—that of Jesus, Mary, and St. Joseph,—praying the head of that august house to prevent this soul from being lost. She came to herself, and gave us all the satisfaction that could have been expected from a soul which was coming forth from the gates of hell. We asked her if she was not afraid of being damned. “I was not thinking of that,” said she, “but only of freeing myself from the annoyance of that man.”

A young Christian gambled, and lost something valuable from his little property. Wondering, rightly, if we would not be displeased with him, he came to see one of us and said, “My Father, I pray you not to be displeased with what I have done; I will not do so any more. I have lost much in play; I have done wrong. I am not sad about my loss, but because I have displeased you; for I know very well that you are dissatisfied, and that God is not pleased. I will stake nothing hereafter, except something of small value.” This simplicity is charming.

[81] A Christian woman having dreamed that she saw the devil, came to see us the next morning. “I almost came in the night,” said she; “the wicked manitou came to see me, and wished to give me something to eat, but I refused him. I was so frightened when I recalled what you have taught me,—that this evil one desired to ruin us,—that, waking with a start, I wished to run to your house, lest he should

estant vn peu hautes; nos Sauvages s'en allerent dans les bois pour faire leurs prouisions de chairs d'Elan; comme ils deuoient estre long-temps nous donasmes aux Chrestiens vn calandrier pour recognoistre les Dimâches, afin de faire leurs prieres vn petit plus longues ces iours-là; or comme ils ne sçauent ny lire, ny escrire, on auoit distingué les iours & les Lunes, & les Festes par diuerfes marques, [82] leur donnans ce papier comme à l'auenture, pour voir s'ils s'en pourroient seruir, ie vous asseure que nous fumes bien estonnes à leur retour, car nous estans venus voir, apres auoir remercié Dieu en la Chappelle, ils nous apporterent leur papier, & nous dirent, voyez si nous ne nous sommes point mescontés, voila le iour où nous pensons estre, firent ils, ils ne s'estoient pas mespris d'un feul iour, voila adioustoient-ils les iours de Dimanches, nous les auons gardez tous, excepté celui-là, qu'ils monstroient, nous l'auons marqué expres pour vous le monstrier, nous dismes qu'il falloit vous en aduertir, le degel nous contraignit de trauailler ce iour-là, nous en estions bien marris, mais nous estions en danger de perdre nos prouisions: les iours de Festes nous nous affemblions & prions Dieu dans vne cabane, & nous chantions ce que nous sçauons, les autres iours chacun prioit Dieu chez foy.

Le quinzième de Ianuier, quelques Sauvages nous vindrent trouuer de plus d'une lieuë loin pour se confesser, deuant [83] que de s'engager plus auant dans les terres, entre autres vne femme nous toucha, ie n'ay point encor communié, disoit-elle, ie ne sçay si ie vous reuerray iamais, accordez moy la Communion deuant mon despart, on l'interrogea & l'ayant trouuée

beguile me." She was assured that, if she were strong in the Faith, he could do her no harm, especially if she no longer believed in her dreams. "I hate them even in my sleep," said this poor creature. In the following, there is matter for edification. The snow being rather deep, our Savages went into the woods to provide themselves with Elk meat; as they were to be gone a long time, we gave the Christians a calendar, that they might know the Sundays, so that they could make their prayers somewhat longer on those days. Now as they can neither read nor write, we had distinguished the days and the Months and the Feasts by different marks. [82] Giving them this paper at random, as it were, to see if they could use it, I assure you that we were greatly astonished upon their return; for when they came to see us, after having thanked God in the Chapel, they brought us their paper, and said, "See if we have counted wrongly; there is the day where we think we are," they continued. They were not mistaken by a single day. "There," they added, "are the Sundays; we have kept them all except that one," which they indicated; "we have marked it purposely to show it to you, for we said that we must tell you about it. The thaw obliged us to work that day; we were sorry about it, but we were in danger of losing our provisions. On the Feast days, we assembled and prayed to God in one cabin, and sang what we knew. On the other days, each prayed to God by himself."

On the fifteenth of January, some Savages came to us from more than a league away, to make confession, before [83] getting still farther into the interior. Among others, a woman touched our hearts. "I have not yet received communion," said she; "I

assez instruite, on luy donna l'accomplissement de son desir.

Voicy quelques parolles tirés des lettres que la Mere Superieure de l'Hospital m'escriuoit, renuoyant les malades à S. Ioseph. Cette fille qui retourne à S. Ioseph, & que nous auons pensée en nostre Hospital, est l'une des plus modestes que j'aye veu, non seulement parmy les Sauvages, mais aussi parmy les Françoises, elle s'est comportée avec une tres-grande retenue parmy tant de personnes qui sont en l'Hospital, dans une autre lettre. Plusieurs Sauvages vindrent hier en nostre maison, comme il estoit tard, ils ont couché à l'Hospital, ils m'ont extremement edifiée, au premier mot des prieres qu'on fait le soir, ils se mirent à genoux, & les firent avec une deuotion qui me touchoit, ie crains que mes offences [84] ne me rendent indigne d'ayder ce pauvre peuple.

Une autrefois elle escriuoit en ces termes, les malades que vous nous enuoyez sont extremement patients, ils m'estonnent, ils prient Dieu fort volontiers, nous les faisons entrer en nostre Chappelle pour prier, ils le font avec grande affection.

J'ay dit cy-dessus, que les Sauvages auoient créé un certain ieune Chrestien fort feruent, Capitaine des prieres, c'est à dire qu'il auroit soing de faire faire les prieres en nostre absence, & de se faire instruire soy-mesme, pour rapporter à ses gens ce qu'on luy auroit enseigné, or il arriua que les Sauvages s'en estant allez à quelques lieux de sainct Ioseph, pour faire des canots, ce Capitaine les suiuit, & quelques iours apres il nous vint retrouver, & nous tint ce discours, nos Capitaines m'ont enuoyé vers vous, pour estre instruit, selon que nous auions conuenu par ensemble,

do not know whether I shall ever see you again; grant me the Communion before my departure." She was questioned, and, being found sufficiently instructed, she was granted the fulfilment of her desire.

Here are some sentences taken from the letters that the Mother Superior of the Hospital wrote me when she sent the patients back to St. Joseph: "This girl who is returning to St. Joseph, and whom we have cared for in our Hospital, is one of the most modest girls I have ever seen, not only among the Savages, but also among the French. She has conducted herself with very great reserve among the many persons who are in the Hospital." In another letter, "Several Savages came to our house yesterday; as it was late, they slept in the Hospital. They edified me greatly. At the first word of the prayers that were offered in the evening, they knelt down and said them with a devotion that touched my heart. I fear that my own transgressions [84] render me unworthy of aiding these poor people."

At another time, she wrote in these terms: "The sick whom you have sent are extremely patient; they astonish me. They pray to God with great willingness; we had them enter our Chapel to pray, which they did very gladly."

I have said above, that the Savages had created a certain young and very fervent Christian, "Captain of prayers," — that is to say, he was to see that the prayers were said in our absence, and was to be himself instructed, that he might report to his people what had been taught him. Now it happened that, the Savages having gone some leagues away from saint Joseph to make canoes, this Captain followed

ie leur ay enfeigné tout ce que ie fçauois, ie m'en viens à l'efcole pour apprendre quelque autre chose de nostre creance, afin de leur enseigner, [85] ils font tous extremement contens de la Foy qu'ils ont embrassée, c'est tout de bon qu'ils croient en Dieu, on ne fait maintenant non plus d'estat de nos vieilles coustumes, & de nos vieilles superstitions anciennes, dans les cabanes de ceux qui font baptisés, que de cette pierre. Quelques Sauuages de Tadouffac nous font venus voir pour estre instruits, & pour demeurer avec nous, & pour cultiuer la terre, ils nous ont estonnés, tant ils tesmoignent de desir d'estre Chrestiens, ils nous ont dit iusques à ces paroles, si vous nous voyez chanceler dans la resolution que nous auons prise de nous faire baptiser, nous vous permettons de nous frapper, & de nous chasser d'avec vous.

Voicy vn mot de lettre du P. de Quen, touchant ces bons Neophites, Iean Baptiste Etinechkavat & Estienne Pigarvich, me vindrent voir hier tout expres pour fçauoir quand il seroit Dimanche ils me dirent qu'ils estoient tristes de n'auoir pas ouy la Messe depuis qu'ils estoient partis de S. Ioseph, ie leur ay donné vn papier, où i'ay marqué les [86] iours, afin qu'ils peussent fçauoir quand il fera Dimanche, ils m'ont promis qu'ils ne manqueroient pas de venir à la Messe ce iour-là, quoy qu'ils soient esloignés d'icy enuiron trois lieues, en effect, ils n'y ont pas manqué, ils m'ont asseuré qu'on prioit Dieu dans vne cabane, où tous les Sauuages Chrestiens s'assembloient, & qu'ils allumoient vne écorce deuant l'image de nostre Seigneur, mais pource que l'écorce se consume trop tost, ils m'ont prié de leur donner vn cierge, ils font tous dans vn contentement incroy-

them; and some days afterward, coming to see us, he discoursed in this manner: "Our Captains have sent me to you to be instructed, according to what we have agreed upon together. I have taught them all I knew. I am coming to school to learn something else about our belief, in order to teach them. [85] They are all entirely satisfied with the Faith that they have embraced. It is in earnest that they believe in God. Our old customs and ancient superstitions are now no more valued, in the cabins of those who are baptized, than this stone. Some Savages of Tadoussac have come to us to be instructed, and to remain with us and cultivate the land. They have astonished us, so great a desire do they show to be Christians. They have even said these words to us, 'If you see us waver in the resolution we have made, to be baptized, we will let you beat us, and drive us away from you.'"

Here is part of a letter from Father de Quen, touching these good Neophytes. "Jean Baptiste Etinechkavat and Estienne Pigaruich came to me yesterday, expressly to know when it would be Sunday. They told me they were sad at not having heard Mass since they had left St. Joseph. I gave them a paper whereon I marked the [86] days, that they might know when Sunday came. They promised me that they would be sure to come to Mass that day, although they are about three leagues distant from here; and, in fact, they did not fail to come. They assured me that prayers were offered to God in a cabin where all the Christian Savages gathered, and that they lighted a piece of bark before the image of our Lord; but, as the bark burned out so soon, they begged me to give them a taper. They are all

able d'auoir embrassé la Foy, nous chastions disoient-ils, les defobeïffans: vne ieune fille n'ayant pas voulu aller à la rets, où son pere l'enuoyoit, fut deux iours sans manger en punition de sa defobeïffance: deux ieunes garçons estans venus trop tard aux prieres du matin, furent punis par vne poignée de cendres chaudes qu'on leur ietta sur la teste, avec menace de plus grand chastiment en cas de recidiue, le Sauuage qui me racomptoit cette histoire me fit rire, estant disoit-il, aux prieres avec les autres, la face tournée vers l'image de nostre [87] Seigneur, iauois grande enuie de voir si ces deux ieunes gens que ie venois d'eueiller estoient venus aux prieres; mais me fouenant que vous recōmandiez la modestie, & l'attention quand on parle à Dieu, ie n'osois me mouuoir, enfin voulant recognoistre si tout le monde estoit en son deuoir, ie me laiffay aller, ie tournay la teste; mais tant foit peu & bien sagement, ie croy, faisoit-il, qu'il n'y a point de mal en cela, cette candeur me fit rire.

Voicy vne action qui m'a grandement touché: vn ieune homme Chrestien, âgé d'environ vingt-deux ans, n'ayant peu trouuer femme à S. Ioseph, s'en alla en marchandise vers vne autre nation, dans les terres d'où il ramena vne ieune fille, avec le scandale des nouueaux Chrestiens, qui ne veulent pas qu'un ieune homme baptisé épouse vne Payenne, il demeroit avec elle comme estant marié à la façon des Sauuages, si-tost qu'il parut aux trois Riuieres, on la luy fit quitter, l'ayant quitté il s'en reuint à S. Ioseph tout plain de confusion. Nous assemblames les principaux Chrestiens [88] pour sçauoir comme on se comporteroit en cet affaire, ils concludoient

in an incredible state of satisfaction at having embraced the Faith. 'We punish the disobedient,' said they. A young girl who would not go to the nets, where her father sent her, was two days without food as a punishment for her disobedience. Two boys, who came late to prayers in the morning, were punished by having a handful of hot cinders thrown upon their heads, with threats of greater chastisement in case the offense were repeated. The Savage who related this next story to me made me laugh. 'Being at prayers with the others,' said he, 'having my face turned towards the image of our [87] Lord, I had a great desire to see if these two young men whom I had just awakened had come to prayers; but remembering that you recommended modesty and attention when one is speaking to God, I did not dare move. Finally, wishing to find out if every one was doing his duty, I yielded. I turned my head, but ever so little, and very discreetly; I believe,' he added, 'that there was no harm in that.' This candor made me laugh."

Here is an act which has greatly touched me. A young Christian, about twenty-two years old, not having been able to find a wife at St. Joseph, went to trade with another nation in the interior, whence he brought back a young girl, to the scandal of the new Christians, who do not allow a baptized man to marry a Pagan. He lived with her as if married, in the fashion of the Savages. As soon as he appeared at the three Rivers, they made him leave her; and, after having given her up, he returned to St. Joseph, greatly humiliated. We assembled the principal Christians, [88] to ascertain what action would be taken in this matter. They summarily decided

nettement qu'il le falloît chasser & luy deffendre de iamais plus demeurer avec les Chrestiens pour auoir fait vne si mauuaïse action, nous repartîmes que cette rigueur feroit bonne en cas qu'il voulut perfeuerer dans sa malice, mais que Dieu estant plein de misericorde, il le falloît receuoir à pardon s'il reconnoissoit son offense, aussi-tost fut ordonné qu'il crieroit mercy à Dieu publiquement de son peché, voicy comme la chose se passa, vn Dimanche matin la plupart des Chrestiens estans assemblés en l'Eglise pour ouyr la saincte Messe, ce pauvre ieune homme se tint à l'entrée de la porte, & parlant tout haut dit au Pere qui se dispoisoit pour celebrer; mon Pere me voulez vous permettre l'entrée de l'Eglise, le Pere luy reprocha qu'il auoit commis vn grand scandale, & que s'il en vouloit demander pardon à Dieu qu'il entraist, il entre donc, se met à genoux deuant l'Autel, & de foy-mesme parlant tout haut il s'escrie, mon Dieu faictes moy misericorde, ie vous ay offensé, ie vous en demande [89] pardon, ayés pitié de moy, i'ay commis vn grand peché, mais vous estes bon, faites moy misericorde, ie ne commettray plus iamais cette offense, ie me confesseray, ayés pitié de moy, & vous autres qui estes icy assemblés, priés pour moy, afin que Dieu me fasse misericorde, ie suis bien marry de l'auoir faché, cela dit, il se prosterna baïssant la terre, & vn Capitaine Chrestien s'écria, prions pour luy afin que Dieu luy face misericorde, tout le monde se mit aussi-tost à genoux priant tout haut nostre Seigneur d'auoir pitié de ce pauvre penitent, ie confesse ingenuement que cette action me perça le cœur, ce n'est pas tout, ce ieune homme m'estant venu voir sur les trois heures apres midy,

that he should be driven away and forbidden ever to live again with the Christians, for having been guilty of so bad an action. We replied that this severity would be proper in case he intended to persevere in his evil course; but that, as God was full of mercy, he should be received and pardoned if he acknowledged his offense. It was immediately decreed that he should publicly entreat God for mercy upon his sin. The affair occurred thus: One Sunday morning, the greater part of the Christians having assembled in the Church to hear the holy Mass, this poor young man, remaining near the open door, and speaking loudly, said to the Father who was preparing to officiate, "My Father, will you permit me to enter the Church?" The Father reproached him, saying that he had caused a great scandal, and that, if he would ask God's pardon for it, he might enter. He came in, then, knelt down before the Altar, and of his own accord, speaking in a loud voice, cried, "My God, have mercy upon me; I have offended you, I ask you [89] for pardon; have pity upon me; I have committed a great sin, but you are good,—have mercy upon me. I will never be guilty of this offense again; I will confess; have pity upon me. And you who are here assembled, pray for me, that God may show me mercy; I am very sorry to have offended him." This said, he prostrated himself, and kissed the ground; and a Christian Captain exclaimed, "Let us pray for him, that God may show him mercy." All immediately fell upon their knees, praying aloud to our Lord to have compassion on this poor penitent. I confess frankly that this act pierced me to the heart. This is not all. This young man coming to see me, about three o'clock in the after-

me toucha plus qu'il n'auoit fait le matin, mon Pere, me disoit-il, i'ay eu vn si grand regret de ma faute que ie n'ay osé aborder aucun Chrestien depuis mon retour, ie n'oserois seulement les regarder, on m'auoit bien dit que vous me tanceriez si ie reuenois à sainct Ioseph, ie n'ay pas laissé de vous venir trouuer, ie vous assure que depuis que i'ay quitté cette femme, i'ay ieuné tous [90] les iours, ne mangeant qu'une fois le iour & encore pas, tant i'ay de douleur d'auoir fasché Dieu, ie n'ay osé me retirer aux cabanes des Chrestiens, ie passe deuant eux la teste baissée sans mot dire, ie les iray voir quand ie seray confessé, voila comme la chose passa, mais voicy ce qui me ietta dans vn profond estonnement, quand ce bon Neophite eut satisfait pour ce scandale, ie luy demanday comme il estoit laissé aller à vn si grand péché, ie ne luy auois point voulu parler deuant sa penitence, i'examinay diligemment son procédé, ie le trouuay si peu coupable deuant Dieu, que ie remis quelque temps en moy-mesme d'une sainte horreur, il est vray qu'il auoit amené cette ieune fille, ayant desia donné parole à une autre, il est vray qu'il demuroit avec elle comme s'il eust esté marié, & voila le scandale, mais il est vray aussi que la crainte qu'il auoit d'offencer Dieu & le respect qu'il portoit à son baptême, l'auoient empêché de la toucher, quoy qu'il en fut fortement sollicité, desirant qu'elle fut Chrestienne deuant que de luy tesmoigner son [91] amitié, voila à mon aduis ce qui passe l'estonnement, estre dans le feu & ne pas brusler, faire une action presque innocente deuant Dieu, & en porter la penitence avec amour deuant les hommes.

noon, affected me more than he had done in the morning. "My Father," said he, "I have so deeply regretted my fault that I have not dared to approach any Christian since my return; I would not dare even to look at them. I was told, indeed, that you would chide me if I returned to saint Joseph; but I have come, nevertheless, to see you. I assure you that, since I left this woman, I have fasted every [90] day,—eating only once a day and not more,—so much have I grieved for having offended God. I have not dared to take shelter in the cabins of the Christians; I pass before them in silence, with bowed head; I shall go and see them when I have confessed." Thus the incident passed over, but now see what caused me profound astonishment; when this good Neophyte had atoned for this offense, I asked how he had come to yield to so great a sin; I had been unwilling to speak to him before his penance. I carefully examined his behavior; I found him so little guilty before God that I shuddered within myself for some time with a holy horror. It is true that he had taken this young girl, having already given his word to another; it is true that he lived with her as if they were married, and that was the offense. But it is true also that his fear of offending God and his respect for his baptism had prevented him from touching her, although he was urgently solicited to do so,—desiring that she should become a Christian before showing her the evidences of his [91] affection. This, in my opinion, is what passes wonder,—to be in the fire, and not be burned; to do an act almost innocent before God, and patiently to bear the penance for it before men.

CHAPITRE VII.

CONTINUATION DES ACTIONS DE NOS NOUVEAUX
CHRETIENS.

CONCEPTUM *sermonem tenere quis poterit.* Puis que ie suis en train de parler des actions de nos Chrestiens, il faut que ie couche en ce Chapitre le reste des petites remarques que i'en ay faictes, ou qu'on m'en a données.

Vn Sauvage de l'Isle estant descendu à S. Ioseph pour trouver femme à son fils, & recherchant la fille de defunct François Xavier Nenaskumat, Noël Negabamat à qui cette fille a esté fort recommandée, parla en ces termes au pere du ieune homme; nous ne sommes [92] plus ce que nous avons esté, nous avons quitté nos anciennes façons de faire pour en prendre de meilleures, celles que nous avons prises nous aggreent, nous les ayons & nous les voulons garder iusques à la mort, c'est pourquoy nous ne pouvons donner cette fille, qui croit en Dieu, & qui est baptisée, qu'à une personne de mesme creance, autrement Dieu se fâcheroit, & nous ne voulons pas l'offencer, le barbare ne repartit rien à ce discours, il diuertit le propos, & s'entretint pour lors de toute autre chose; mais le lendemain matin il retourna avec un grand colier de porcelaine, qu'il presenta à Noël Negabamat, & luy dit, voila qui parle pour moy, & qui vous assure que ie veux croire en Dieu, & que ie veux embrasser les façons de faire que vous

CHAPTER VII.

CONTINUATION OF THE ACTIONS OF OUR NEW CHRISTIANS.

CONCEPTUM *sermonem tenere quis poterit?* Since I am speaking of the actions of our new Christians, I must set down in this Chapter the remainder of the little observations that I have made of them, or that have been communicated to me.

A Savage of the Island, who went down to St. Joseph to find a wife for his son, asked for the daughter of the deceased François Xavier Nenaskumat. Noël Negabamat, to whom this girl had been carefully entrusted, spoke in these terms to the father of the young man: "We are no [92] longer what we once were,—we have given up our old customs, to accept better ones. Those that we have adopted please us; we love them, and wish to observe them until death. Hence we cannot give this girl, who believes in God and is baptized, except to a person of the same belief. Otherwise, God would be angry, and we do not wish to offend him." The barbarian answered nothing to this speech; he changed the subject, and conversed for the time about some other matter. But, the next morning, he returned with a large porcelain collar, which he presented to Noël Negabamat, saying to him, "This will speak for me, and will assure you that I wish to believe in God, and that I wish to embrace the customs that you so cherish. Therefore, do not raise any difficulties about granting this

cheriffiez tant, & par confequent ne faites nulle difficulté d'accorder cette fille à mon fils; car il se fera baptifer, & moy auffi, Noël Negabamat bien eftonné de cette action repartit, nous ne voulons rien conclure touchant ce mariage fans l'aduis de nostre Pere, il eft allé faire vn tour à Kebec [93] nous l'attendons ce soir, fi-toft qu'il fera de retour ie luy porteray ce colier, qui luy fera entendre vos intentions, il n'y manqua pas, à peine le Pere estoit il entré dans fa chambre, que Noël luy presente cette pourcelaine & luy expose toute l'affaire, ie fçay de bonne part que ce ieune Sauuage preffa fort la fille pour fçauoir fi elle l'aggreoit, mais encor qu'elle eut de l'affection pour luy, neantmoins elle ne respondit autre chose finon, qu'il ne falloit pas s'adresser à elle pour cet affaire, mais au Pere qui l'a instruiète & à fes parens.

Or ce Sauuage se voyant éconduit de ce costé-là, pour des iustes raisons, rechercha vne ieune femme Payenne qui venoit de quitter son mary, & comme celle-cy estoit parente de Iean Baptifte Etinechkavat il s'adresse à luy, le tire à l'écart, luy fait ses presens & fa demande, Iean Baptiste luy répondit en cette forte, ie tiens cette ieune femme comme ma fille, mais ie ne te celeray point que les eaux du baptesme n'ayant pas encor passé sur sa teste, elle a peu d'esprit, i'ay prié fouuent vn tel Pere de la baptifer, [94] comme il recognoiffoit qu'elle n'aymoit pas son mary, & qu'elle le pourroit quitter, comme elle a fait, il ne l'a pas voulu faire, si elle estoit baptisée ie ne la donneroies iamais qu'à vn Chrestien, puis qu'elle ne l'est pas, ie te l'accorde, si elle en est contente. Au reste encor que le Pere qui fçait la valeur des eaux qu'il verse sur nous, ne l'ait point voulu baptifer, il ne la

girl to my son; for he will be baptized, and I also." Noël Negabamat, greatly surprised at this act, replied, "We will conclude nothing about this marriage without the advice of our Father. He has gone on a journey to Kebec; [93] we expect him this evening. As soon as he returns I will carry him this collar, which will make him understand your intentions." He did not fail to do so; and the Father had scarcely entered his chamber before Noël presented him this porcelain, and explained the whole matter to him. I know upon good authority that this young Savage importuned the girl exceedingly, to find out if she would accept him; but, although she felt some affection for him, she would nevertheless give him no other answer than that he must not apply to her in this matter, but to the Father who had instructed her, and to her relatives.

Now this Savage, seeing himself put off in this quarter for good reasons, sought a young Pagan woman who had just left her husband; and as she was a relative of Jean Baptiste Etinechkavat, he addressed the latter; taking him aside, he proffered him his presents and his request. Jean Baptiste answered him thus: "I look upon this young woman as my daughter; but I will not conceal from thee that, as the waters of baptism have not passed over her head, she has little sense. I have often begged such a Father to baptize her; [94] as he saw that she did not love her husband, and that she probably would leave him, as she has done, he was not willing to do so. If she were baptized, I would never give her to any one but a Christian; as she is not, I will give her to thee, if she is willing. Moreover, although the Father, who knows the value of the

pas entierement éconduite, mais il nous à dit seulement, qu'il falloit attendre qu'elle fut mieux disposée, c'est pourquoy ie te supplie de la faire instruire là haut par les Peres qui font aux trois Riuieres, & de luy procurer le baptisme, & à ton fils aussi, ce font les paroles de ce bon Neophite.

I'ay parlé cy-deffus d'un Chrestien estropiat d'une jambe, ie puis dire que la grace fait un miracle en ce ieune homme; ie pense auoir descrit son baptisme aux relations precedentes, mais cela n'empeschera pas que ie ne touche icy une ou deux de ses actions en passant, il est d'un naturel prompt & altier, mais si le sang amolit les diamants, la grace dompte les cœurs, il nous racomptoit [95] un iour, qu'estant allé à la guerre, il se vit pourfuiuy par trois grands Hiroquois, comme lors il auoit de bonnes jambes il les deuançoit avec aduantage, enfin s'estant apperceu qu'ils n'estoient pas tous trois ensemble, il tourne visage, attaque le premier & l'arreste d'un coup de fleche; cela fait, il fait semblant de fuir, les autres le pourfuiuant, il se retourne une autrefois, transperce le plus proche, puis ayant ietté son arc & son carquois, il court apres le troisieme l'espée à la main, mais comme il craignoit d'en rencontrer quelques autres, il se retira bien ioyeux, d'auoir euité un tel danger.

Il auoit pour lors un corps de fer, pour ainsi parler, & une ame de feu, mais les grandes maladies qui l'attaquerent par apres luy firent bien voir qu'il estoit basti de fange & de bouë, comme le reste des hommes; il attribuë toutes ses disgraces à son orgueil, il dit hautement deuant ses compatriotes qu'à mesme temps qu'il s'est veu plongé dans quelque estime de

waters that he pours upon us, was not willing to baptize her, he did not entirely refuse her, but merely told us that it was necessary to wait until she were better disposed. Hence, I beg thee to have her instructed up there by the Fathers who are at the three Rivers, and to procure baptism for her and for thy son also." Such were the words of this good Neophyte.

I have spoken above of a Christian who was lame in one leg. I can say that grace effected a miracle in this young man. I think I have described his baptism in preceding relations, but that will not prevent me from incidentally mentioning here one or two of his actions. He is of a hasty and proud disposition; but, if blood softens diamonds, grace subdues hearts. He related to us [95] one day that, having gone to war, he saw himself pursued by three stout *Hiroquois*. As he then had good legs, he considerably outran them. At last, perceiving that they were not all three together, he turned around, attacked the first one and stopped him by an arrow shot. This done, he pretended to flee, and the others pursued him; he turned again, and pierced the nearest one through; then, having thrown down his bow and quiver, he ran after the third, javelin in hand; but as he was afraid of encountering others, he withdrew, greatly rejoiced at having escaped such danger.

He had then a body of iron, so to speak, and a soul of fire. But the severe illnesses that afterward attacked him made him see plainly that he was built of clay and mud, like the rest of humanity. He attributes all his misfortunes to his own pride. He says boldly before his countrymen that whenever he has found himself plunged in self-admiration, at that very time some misfortune has overtaken him. We

foy-mefme, à mefme tēps quelque malheur l'a accueilly, nous l'auons [96] fecouru quelques années dans fes miferes, enfin la maifon de charité & de mifericorde eftant eftablie on l'y fit porter, comme il eft vraiment touché de Dieu, il profitoit grandement aux autres malades. Ayant appris cet Hyuer que les Peres de la refidence de S. Iofeph fe retiroient, ou comme parlent maintenant les Sauuages qui nous cognoiffent, fe cachoit pour parler à Dieu dans leurs exercices fpirituels, il pria infamment qu'on l'y fit porter, n'ayant plus d'autre incommodité que la iambe, dont il ne fe peut feruir, la mere Superieure de l'Hofpital m'en efcriuit ces mots, Pierre Trigatin (c'eft ainfi qu'il fe nomme) me voyant donner ma lettre à vn Sauuage, ma obligée de mander à V. R. qu'il defire avec paffion d'aller à S. Iofeph, pour eftre enfeigné à prier Dieu, & faire quelque retraicte, il fut hier vne heure & demie en noftre Chappelle en oraifon, & toutes les fois qu'il en fort, on voit bien qu'il eft tout remply de Dieu, nous tefmoignant vn mefpris de tout, mefme du boire & du manger, il eft foufmis à tout, on diroit [97] d'un predicateur le voyant enfeigner les autres, l'affection luy faifant faire tous les geftes qu'il faut pour leur imprimer ce qu'il dit, ie croy que les ames qui ayment Dieu fermement ont des confolations nompareilles voyans ces bons Neophites, ce font les paroles de la Mere.

Enfin noftre R. P. Superieur le fit apporter ou pluftoft traifner à la façon du païs, il conceuoit fort bien les chofes de Dieu, gardoit le filence, fe retiroit en vn petit coing pour faire fes oraifons & fes meditations, il s'eftonnoit de l'ignorance des hommes, & deploroit la mifere de fes compatriotes, nous ne

have [96] aided him for several years in his sufferings; the house of charity and mercy being finally established, we had him carried there, and, as he is really touched by God, the other patients profited greatly by his presence. Having learned this Winter that the Fathers of the residence of St. Joseph went into retreat,—or, as the Savages who know us now say, hid themselves to speak to God in their spiritual exercises,—he begged earnestly that he should be carried there, his only impediment being his leg, which he could not use. The mother Superior of the Hospital wrote me thus about him: “Pierre Trigatin” (this is his name), “seeing me give my letter to a Savage, has constrained me to send this message to Your Reverence, that he passionately desires to go to St. Joseph to be taught to pray to God, and to go into retreat. Yesterday he was an hour and a half in prayer, in our Chapel; and, every time he issues therefrom, it is very evident that he is filled with God, testifying to us a contempt for all things, even for food and for drink; he is submissive to all; one would call him [97] a preacher, seeing him teach the others,—his enthusiasm causing him to make all the gestures necessary to impress upon them what he is saying. I believe that the souls who fervently love God experience incomparable consolation in seeing these good Neophytes.” These are the Mother’s words.

Finally, our Reverend Father Superior had him brought, or rather dragged, in the fashion of the country. He very well understood the things of God, kept silent, and withdrew to a little corner to offer his prayers and meditations. He expressed astonishment at the ignorance of men, and deplored the

fommes difoit-il, que des chiens, nous ne penfons qu'à cette vie, quand on me parle de Dieu mon ame eft repeuë, il me femble qu'elle eft comme vn homme qui a grand appetit, auquel on donne bien à difner.

Le Pere qui le conduifoit le voyant petuner, luy demanda pourquoy il petunoit, il demeura court fans répondre, fi Dieu vous difoit pourfuit le Pere, rendez compte de vos aétions, pourquoy [98] auez vous pris du tabac? que diriez-vous? ie ferois bien en peine; car ie n'en ay iamais pris que pour le plaifir que i'y fentois, mais pourquoy adioutoit-il, ne m'auez vous pas auerty pluftoft de cette action dereglee? ie n'en prendray iamais plus; en effet il s'en paffa fort long-têps, iufques à ce qu'une perfône luy dit qu'il feroit à propos qu'il en prit vn peu pour fa fanté, ceux qui fçauent de quelle manie les Sauuages & quelques François font portés à prendre la fumée du tabac, admireront cette abftinence en vn Canadois, les grands yurongnes n'ayment pas tant le vin que les Sauuages ayment le petun.

Ayant fait vn tour ce Printemps aux trois Riuieres, le Pere Buteux refcriuit de luy ces paroles au Pere Claude Pijart, Pierre Trigatin eft ça haut de fort bonne edificatiõ, il ne laiffe pas d'auoir enuie de courir tout boiteux qu'il eft, il y a quelque iours qu'un François nous vint donner l'alarme des Hiroquois, Pierre auffi-toft fe prefente pour aller decourir l'enemy, & quoy que ie luy peuffe alleguer, il defira s'embarquer dans vn canot [99] de quatre perfonnes, qu'il gouuernoit au commencement avec l'une des potences dont il fe fert pour marcher, & puis avec vn airon, ils s'en allerent donc dans le lac S. Paul, où

misery of his countrymen. "We are only dogs," said he; "we think of nothing but this life. When one speaks of God, my soul is fed; it seems to me it is like a man who has a great appetite, to whom is given a good dinner."

The Father who had charge of him, seeing him smoking, asked him why he smoked. He stopped short, and did not answer. "If God said to you," pursued the Father, "'Render an account of your actions; why [98] did you take tobacco?' what would you say?" "Indeed I would be at a loss; for I have never taken it except for the pleasure I felt from it. But why," he added, "have you not informed me sooner of this disorderly action? I will never again take it." In fact he dispensed with it for a long time, until some one told him that it would be proper for him to take a little of it for his health. Those who know what a mania the Savages and some Frenchmen have for smoking tobacco, will admire this abstinence in a Canadian. Intemperate drinkers are not so fond of wine as the Savages are of tobacco.

As he made a trip to the three Rivers this Spring, Father Buteux wrote these words about him to Father Claude Pijart: "Pierre Trigatin affords very great edification up here; he even wishes to run, lame as he is. A few days ago, a Frenchman came to give us the alarm about the Hiroquois. Pierre immediately presented himself to go and discover the enemy; and, however much I might argue with him, he desired to embark in a canoe [99] with four persons, which he guided at first with one of the staffs which served him in walking, and then with a paddle. They went, then, to lake St. Paul, where a noise had been heard. As night drew on, they per-

on auoit entendu du bruit, comme la nuit approchoit ils apperceurent comme vn canot, auffi-toft croyans que c'estoit l'ennemy, Pierre fit desembarquer les Sauuages & vn François qui estoient avec eux les fait mettre à genoux, pour prier Dieu, & leur priere estant faite ils se rembarquent, s'en vont donner fur ce canot pour le combattre, mais en l'approchant ils trouuerent que c'estoit vn arbre qui flottoit sur l'eau, s'il ne combattit point ce ne fut pas faute de courage, mais d'occasion, il s'est icy confessé & communié & Louis Nichvtensis auffi, les deux Dimanches qu'ils y ont esté. Il a bonne enuie de reuenir encor enseigner ses gens, en verité ie n'eusse pas creu qu'il eust eu la hardieffe qu'il a monstté à l'endroit de ceux qu'il enseignoit, principalement en ce qu'il leur disoit, qu'il cherissoit tous les hommes; & mesme les Hiroquois en Dieu, & que s'il auoit vn prisonnier il [100] auroit plus de foin de luy brusler le cœur de l'amour de Dieu, que de tourmenter son corps, à mon aduis il n'y a que la grace qui puisse faire dire cela, notamment à vn homme de son humeur, voila ce que porte la lettre du Pere.

I'ay parlé bien amplement aux années precedentes d'un certain forcier tres-fameux parmy les Sauuages, maintenant bon Chrestien, il fut baptisé des l'année passée, i'en diray deux mots pour le present, il se nomme Estienne Pigarovich, il arriua à S. Ioseph le vingt-troisieme d'Auril retournant de sa chasse de l'Esñā, voicy ce qu'il nous raconta à diuerses rencontres. Voyant que la petite verole attaquoit ceux avec lesquels il s'estoit ioint premierement, il reprit les incredules de n'auoir pas presté l'oreille aux discours de la foy que nous leur auions faicts, en apres

ceived something like a canoe,—and, at once supposing that it was the enemy, Pierre had the Savages and a Frenchman who was with them disembark, and made them kneel and pray to God. Their prayer finished, they reëmbarked and proceeded to attack this canoe; but, upon approaching it, they perceived that it was a tree floating upon the water. If he did not fight it was not for lack of courage, but of opportunity. He confessed and received communion here, and Louis Nichutensis also, the two Sundays they were here. He has a great desire to return again, to teach his people. In truth, I would not have believed that he possessed the fearlessness he has shown toward those whom he was teaching,—principally in saying to them that he cherished all men, even the Hiroquois, in God; and that, if he had a prisoner, he [100] would care more to burn his heart with love for God, than to torture his body. In my opinion, nothing but grace can inspire such words, especially in a man of his nature.” Such are the contents of the Father’s letter.

I have spoken very fully in former years of a certain sorcerer very famous among the Savages, now a good Christian. He was baptized during the past year. I will say a few words concerning him at this time. His name is Estienne Pigarouich. He arrived at St. Joseph on the twenty-third of April, on his return from Elk-hunting. Here is what he related to us at various times: Seeing that the smallpox was attacking those whom he had first joined, he reproved the unbelieving for not having lent ear to the discourses that we had given them on the faith; then he exclaimed, “ If any one wishes to pray to God, let him join me; I hope that he will help us!” Some

il s'escria si quelqu'un veut prier Dieu qu'il se ioigne à moy, i'espere qu'il nous secourera, quelques infideles se ietterent de son party, tous les foirs & tous les matins ils faisoient leurs prieres à genoux, ils les prononçoit tout haut & les autres le suiuoient [101] mot apres mot, chose estrange pas vn deux ne fut attaqué de cette maladie pestilente, qui emporta tous ceux que l'infidelité ou le respect humain empeschèrent d'auoir recours à Dieu.

Il nous racomptoit que le Capitaine de Tadouffac, nommé Etovait, avec lequel il s'estoit retiré, disoit par fois deuant ses gens, ie hay la foy & les prieres, ny moy ny mes enfans ne croirons iamais ce que disent les François de l'autre vie, ie m'estonnois faisoit ce bon Neophite, de cette malice, Dieu ne la pas laissée long-temps impunie, car luy, sa femme & tous ses enfans & ceux qui estoient avec luy furent pris du mal commun & enleués en vn instant, ô que i'estois triste disoit-il, de voir mourir ces pauvres miserables sans baptême. Apres que nous fumes deliurés de ce fleau commun ie tombay malade bien auant dans l'Hyuer, & dans les bois, en forte que ie n'en pouuois plus, tous ceux qui estoient avec moy me tenoient pour mort, dans cette affliction ie me fouins que i'estois baptisé & que Dieu estoit mon Pere, ie luy dis pour lors en mon cœur, tu peux tout [102] tu sçais bien que ie n'en puis plus, & que i'ay la teste si foible que ie vay perdre l'esprit, si tu veux tu me peux guerir, determine neantmoins & fais ce que tu voudras, mais ie croy que tu es tout puissant, & que si tu voulois tout maintenant tu me guerirois, comme ie priois en mon cœur, faisoit-il, ie me senty guery en vn instant kašafkat, kašafkat, tout à coup, tout à

unbelievers went over to his side, and every evening and morning they said their prayers on their knees,—some pronouncing them aloud, and the others following them, [101] word for word. Strange to say, not one of them was attacked by this pestilential malady, which carried off all those whom infidelity or fear of public opinion prevented from having recourse to God.

He related to us that the Captain of Tadoussac, named Etouait, with whom he had taken shelter, said sometimes before his people, “I hate the faith and prayers; neither I nor my children will ever believe what the French say of the other life.” “I was surprised at this malice,” said this good Neophyte. God did not leave him long unpunished; for he, his wife, and all his children, and those who were with him, were seized by the common malady and carried off in a moment. “Oh! how sorry I was,” said he, “to see these poor wretches die without baptism. After we were delivered from this common scourge, I fell sick late in the Winter, and far in the woods,—so that I was utterly helpless, and all those who were with me regarded me as a dead man. In this affliction I remembered that I was baptized and that God was my Father. I said to him then in my heart, ‘Thou canst do all, [102] thou knowest well that I can do no more, and that my head is so weak that I am about to lose my mind; if thou wilt, thou canst heal me. Decide, however, and do what thou wilt; but I believe that thou art all-powerful, and that, if thou wilt, thou canst at this moment heal me.’ While I was praying in my heart,” he continued, “I felt myself cured in an instant, *kaiasikat*, *kaiasikat*, suddenly, suddenly; I

coup, ie me leuay tout fur l'heure & mangeay avec l'estonnement de ces gens que tu vois, monstrant ceux qui l'accompagnoient pour lors, *non est personarum acceptatio apud Deum*, Dieu ne regarde point si on est Grec ou Barbare, qui a plus de confiance & plus d'amour est le mieux venu aupres de sa Majesté.

Voicy vn autre traict de sa prouidence, ayant fait ma prouision de chair d'Elan, disoit ce bon Neophite, ie me trouuay bien en peine comme ie la porterois à sainct Ioseph, car nous n'auions pas assez de canots pour nous & pour nostre bagage; ie pensois dans mon esprit si ie ne pourrois pas bien faire vn caieux de bois, sur lequel ie mettrois [103] mon equipage, mais les marées font si fortes, les vents si dangereux, & les caieux si pesans, que toute ma prouision s'en fut allée à vaux l'eau, ne sçachant quel conseil prendre, ie dy à ma femme, prions Dieu, nous sommes baptisés, il nous inspirera ce qu'il faut faire, apres nostre priere, ie me senty porté à faire vn canot, ie n'en auois iamais fait, & ie desespérois deuant ma priere d'en pouuoir faire, mais ayant dit à Dieu que tout ce qu'il nous auoit donné à manger seroit perdu s'il ne nous aydoit, ie creu que i'en viendrois à bout, en effet nous en fîmes aussi bien que les plus experts.

Ce bon homme est si zélé, que quand il sçait quelque desordre parmy ses gens, il nous en vient donner aduis pour y remedier; luy mesme va voir ceux qu'il croit faire mal & leur donne bon conseil, il prend vn tres-grand plaisir d'oïr parler de Dieu, & de grandes recompenses & des grands chastimens de l'autre vie, il a si peu de respect humain qu'il ne craint ny petit ny grand, & par fois il nous tesmoi-

arose without delay, and ate something, to the astonishment of these people that thou seest"—pointing to those who then accompanied him. *Non est personarum acceptatio apud Deum*, God cares not whether one is a Greek or a Barbarian; he who has the most confidence and love is the most welcome to his Majesty.

Behold another example of his providence. "Having obtained my supply of Elk meat," said this good Neophyte, "I was quite at a loss how I should carry it to saint Joseph, for we did not have enough canoes for ourselves and our baggage. I wondered if I could not easily make a wooden raft, upon which I could put [103] my goods; but the tides are so strong, the winds so dangerous, and the rafts so heavy, that all my supplies might go to the bottom of the river. Not knowing what course to take, I said to my wife, 'Let us pray to God; we are baptized,—he will inspire in us what must be done.' After our prayer, I felt myself prompted to make a canoe; I had never made one, and I despaired, before my prayer, of being able to do so; but having told God that all he had given us to eat would be lost, if he did not help us, I believed that I could accomplish it. In fact, we made one as well as the most expert persons could have done."

This good man is so zealous that, when he knows of some irregularity among his people, he comes to inform us of it that it may be remedied. He himself goes to see those whom he believes to have done wrong, and gives them good advice. He takes a very great pleasure in hearing conversation about God, and about the great rewards and severe punishments of the other life. He has so little regard for

gne [104] qu'il voudroit bien souffrir la mort pour sa creance.

C'est vne consolation bien sensible d'entendre avec quelle innocence ces bonnes gens rendent compte de leurs consciences quand ils retournent des bois apres cinq ou six mois d'absence, ils se conferuent pour la plupart avec vne pureté rauissante, encor qu'ils soient avec des barbares, & qu'ils n'ayent autre secours que du Ciel, comme ils ne font pas polis à l'exterieur, il n'y a que ceux qui entendent leur langue & qui les conuerfent qui ayent cognoissance de ces vrais biens incognus aux yeux des hommes; mais bien cognus de Dieu.

worldly considerations that he fears neither small nor great; and he sometimes declares to us [104] that he would willingly suffer death for his belief.

It is a very touching consolation to hear with what innocence these good people render an account of their consciences when they return from the woods, after five or six months of absence. They maintain themselves, in most cases, in a delightful purity, although they are with barbarians, and have no other aid than that of Heaven. As they are not outwardly polished, it is only those who understand their language and converse with them who have a knowledge of these truly good persons,—unknown to the eyes of men, but well known to God.

[105] CHAPITRE VIII.

DE LA BONNE DISPOSITION DE QUELQUES SAUVAGES
NON ENCOR BAPTISÉS.

DANS les grandes resistences que les Sauvages nous faisoient au commencement que nous leur parlions de la foy, ie suppliois souuent nostre Seigneur de me faire ceste grace qu'auât ma mort ie peusse voir deux familles lauées dedâs son sang, professer publiquement & cōstamment la Religion Chrestienne, sa bonté ayant donné ceste consolation à mes yeux, ie souhaittois quasi de chanter le Cantique de S. Simeon, tant ceste faueur me sembloit grande, mais Dieu qui ne mesure pas ses dons à la petiteffe de nostre cœur, a voulu que ie visse entrer en son Eglise, non seulement ces deux premieres familles, mais plusieurs autres, & que i'eusse ce contentement bien doux de les voir professer courageusement la foy de Iesus-Christ; ce n'est pas [106] tout, ce Dieu des misericordes a tellement disposé les Sauvages non encor baptisez, qu'il semble que sa Majesté veut changer ce pauvre peuple, & faire reluire ses lumieres dans les tenebres. Difons deux mots des sentimens qu'il donne à quelques vns de ces Infideles.

Plusieurs se viennent recommander à nos prieres quand ils entreprenent quelque voyage; cet hyuer dernier, voulans trauerfer la grande riuiera toute heriffée de glaces, ils nous venoient trouuer, & l'vn

[105] CHAPTER VIII.

OF THE GOOD DISPOSITION OF SOME SAVAGES NOT
YET BAPTIZED.

I N the great resistance the Savages made to us, when we first spoke to them of the faith, I often supplicated our Lord to grant me this favor,—that before my death I might see two families washed in his blood, publicly and steadfastly profess the Christian Religion. His goodness having granted this consolation to my eyes, I almost desired to sing the Canticle of St. Simeon, so great did this favor seem to me. But God, who does not measure his grace by the littleness of our hearts, has willed that I should see enter his Church not only these first two families, but several others; and that I should have the satisfaction, truly sweet, of seeing them boldly profess the faith of Jesus Christ. This is not [106] all; this God of mercy has so disposed the Savages not yet baptized, that it would seem that his Majesty wishes to transform this poor people, and to make his light shine in the darkness. Let us say a few words about the sentiments he has given to some of these Unbelievers.

Many come to commend themselves to our prayers, when they are undertaking a journey. This last winter, wishing to cross the great river all blocked with ice, they came to see us; and one of them, addressing the Father that he knew, said to him, “ My Father, when you see us embark, look at us; raise

deux s'adressant au Pere qu'il cognoissoit, luy disoit, Mon Pere, quand vous nous verrez embarquez regardez nous, leuez les yeux au Ciel, dites à Dieu ces paroles, gardez-les, ouurez leur passage, escartez les glaces, deliurez les du peril ou plusieurs perdent la vie, ne nous perdez point de veuë tandis que nous ferons sur la riuere, disoient ces bonnes gens, & quand nous ferions esloignés de vous dedans les bois, pensez à nous quand vous prierez Dieu.

Vn autre Sauvage dont la mere & la fille estoient baptisées, & se nommoient Magdelaine & Dorothee, faisoit ceste [107] priere à Dieu quand il alloit à la chasse, vous qui auez tout fait regardez Magdelaine & Dorothee vos enfans, elles veulent manger, donnez leur dequoy, i'en vay chercher pour elles, vous les ayez, car elles sont baptisées. Ce bon homme empruntoit les noms de sa mere & de sa fille pour induire nostre Seigneur à luy donner bonne chasse, faisant voir par ceste action l'estime qu'il faisoit du baptême, qu'il receura bien-tost s'il plaist à Dieu.

Vn Sauvage nous disoit que dès sa ieunesse il regardoit le Ciel & la terre avec estonnement, mais qui pourroit bien auoir fait tout cela, disoit-il? cela n'a pas esté fait en vain & sans dessein.

Vn autre nous racontoit qu'estant malade cet Automne, il auoit veu dans le Ciel vn ieune François de sa cognoissance trespasé depuis peu, ie la vy, disoit-il, dans vne beauté & dans vn lieu le plus rauissant du monde, ie voulu m'auancer pour aller en ce lieu de delices, mais il me demanda si i'estois baptisé, ayant respondu que non, il me dit, retire toy, tu ne fçaurois voir le grand Capitaine du Ciel, [108] ny venir avec moy, si tu n'es lauë dans les eaux du bap-

your eyes to Heaven, and say to God these words: 'Preserve them; open the way for them, and part the ice; deliver them from a danger wherein many lose their lives.' Do not lose us from sight while we shall be upon the river," said these good people; "and, when we shall be far away from you in the woods, think of us when you pray to God."

Another Savage, whose mother and daughter were baptized and were named Magdelaine and Dorothée, offered this [107] prayer to God when he went hunting: "You who have made all, look down upon Magdelaine and Dorothée, your children. They wish to eat, give them food. I am going away to seek something for them; you love them, for they are baptized." This good man borrowed the names of his mother and daughter, to induce our Lord to give him successful hunting,—showing by this act the esteem in which he held baptism, which he will receive soon, if it please God.

A Savage told us that, ever since his youth, he had looked upon the Sky and the earth with wonder. "Now, who can have made all that?" said he, "it has not been made in vain, and without a purpose."

Another related to us that, being sick this Autumn, he had seen in Heaven a young Frenchman of his acquaintance who had died a little while before. "I saw him," said he, "in most ravishing beauty and in the most delightful place imaginable. I wished to go forward and enter this place of delight, but he asked me if I were baptized. When I told him I was not, he said to me, 'Retire, thou canst not see the great Captain of Heaven, [108] or come with me, if thou art not washed in the waters of baptism.' This amazed me greatly, and, at the same time, what I saw disappeared."

tesme, cela m'estonna fort, & à mesme temps ce que ie voyois disparut.

Quoy qu'il en soit de ceste vision, ce Sauvage a foustenu publiquement deuant ceux de sa nation que les ames pouuoient aller au Ciel, & qu'il y feroit desja s'il eust esté baptisé. Vn certain Algonquin racontoit cet hyuer qu'un Sauvage de ces pays plus haut estoit resuscité; on l'auoit enseuely, disoit-il, on estoit tout prest de le mettre en terre quand il commença à se remuer, on se met à decoudre viftement les robes dans lesquelles on l'auoit enueloppé, ce bon homme se leue à son feant, racontent qu'il vient du pays des ames, lequel est situé ou le Soleil se couche, assure qu'il n'a veu là aucun François, ce lieu étant destiné seulement pour les Sauvages, il est en ma puissance, disoit-il, de viure encore en terre, mais j'ayme mieux m'en aller au pays des ames que rester parmy les hommes, cela dit, il se couche, meurt derechef, on le renueloppe & le met-on en terre. Le Sauvage qui a eu la vision dont [109] ie viens de parler, entendant ceste fable, dit tout hault qu'il n'en croyoit rien, & que ce qu'il auoit veu estoit si admirable qu'il ne le pouuoit oster de son esprit, assurant tousiours que les ames pouuoient aller au Ciel.

Mais remarquez s'il vous plaist que le Diable deçoit ce pauvre homme, donnant vne fausse interpretation aux parolles qu'il a entendues, car comme ce François qu'il assure auoir veu dans vne grande gloire, luy dit qu'il n'entreroit point au Ciel qu'il ne fut baptisé, il a cõclud delà qu'aussi tost qu'il fera baptisé il mourra pour y aller, si bien qu'il retarde de iour en iour ne pouuant se refoudre à quitter si tost la terre, i'espere qu'on luy otera bien tost cet erreur. Il a fait desia baptiser sa femme & ses enfans.

Whatever there may be in this vision, this Savage has publicly maintained before those of his nation that souls can go to Heaven, and that he would already be there if he had been baptized. A certain Algonquin related this winter that a Savage of those countries farther up had been resuscitated. "They had shrouded him," said he, "and were all ready to put him in the ground when he began to move. They quickly set to work to undo the robes in which they had bound him. This good man, sitting up, related that he had come from the country of souls, which is situated where the Sun sets, and that he had not seen any Frenchman there,—this place being destined only for Savages. "It is in my power," said he, "to live again upon earth; but I prefer to go away to the country of souls, rather than to remain among men;" so saying, he lay down and died again. He was a second time enveloped, and placed in the ground. The Savage who had the vision of which [109] I have just spoken, hearing this tale, said boldly that he did not believe it at all, and that what he had seen was so wonderful that he could not get it out of his mind,—continuing to assert that souls could go to Heaven.

But observe, if you please, that the Devil deludes this poor man, giving a false interpretation to the words that he heard. For, since this Frenchman whom he declares to have seen in great glory said to him that he could not enter Heaven if he were not baptized, he has concluded therefrom that, as soon as he shall be baptized, he will die in order to go there; so that he delays from day to day, not being able to resolve upon leaving the earth so soon. I hope he will speedily be freed from this error. He has already had his wife and children baptized.

Il y a des Sauvages non encor baptifez qui nous viennent donner aduis des fuperftitions qui fe commettent en fecret dans les cabanes, difans que ceux qui croyent encor à ces refueries, retiennent les demons parmy eux, il eft vray que les Infideles n'oferoient quafi plus diuulguer ces vieilles fottifes qui fe vont tous [110] les iours aboliffant à S. Iofeph.

Vn Sauvage, encor payen, auoit procuré le baptefme à vne fienne petite fille, cet enfant venant à mourir nous l'enterrafme honorablement en noftre Cimetierre, ce qui le toucha fort, mais cōme nous luy eufmes parlé de la gloire dont iouyffoit fon enfant, il en fut fi aife qu'il s'efcrist, mon cœur eftoit eftouffé, & vous luy auez donné de l'air, puis que ma fille eft fi heureufe, ie veux aller avec elle, & puis que vous auez logé fon corps aupres de vofre maifon, logez moy auffi aupres de vous, car d'orefnavant ie tiendray ce lieu-cy pour mon pays, & ie m'arresteroy avec les autres qui veulent compofer vne bourgade, inftruifez moy tous les iours & ma femme auffi, elle a volonté d'eftre baptifée auffi bien que moy, comme on les inftruifoit s'il arriuait que le pere qui en auoit pris charge s'absentait quelquefois, ils luy difoient au retour, vofre abfence nous attrifte & noftre cœur eft refiouy quand vous eftes de retour, car vous eftes noftre pere.

Vne femme Sauvage ayant racommodé quelque chofe pour noftre maifon; [111] quelque canot ou chofe femblable, nous luy demãdâmes ce qu'elles vouloit pour fa peine, hélas! dit-elle, ie ne demãde rien finon que vous vous fouueniez que ie ne fuis pas baptifée, ie craignois cet hyuer de mourir dans les bois fans baptefme, au moindre mal mon cœur trembloit,

There are Savages not yet baptized who come to inform us of superstitious rites which are performed secretly in the cabins,—saying that those who still believe in these delusions retain the demons among them. In truth, the Unbelievers would hardly dare divulge these ancient follies any more, which are [110] daily being abolished at St. Joseph.

A Savage, still pagan, had procured baptism for one of his little girls. This child happening to die, we buried her with honor in our Cemetery, which deeply touched him. But, when we spoke to him of the glory his child was enjoying, he was so pleased that he exclaimed, “My heart was suffocating, and you have given it air. Since my child is so happy, I wish to go with her; and since you have placed her body near your house, lodge me also near you,—for henceforward I shall look upon this place as my country, and shall settle with the others who wish to form a village. Instruct me every day, and my wife also. She wishes to be baptized, as well as I.” While they were being instructed, if it happened that the father who had taken charge of them occasionally absented himself, they would say to him on his return, “Your absence saddens us, and our hearts are rejoiced when you have returned, for you are our father.”

A Savage woman, having mended some article for our house,—[111] a canoe, or something of the kind,—we asked her what she desired for her trouble. “Ah,” said she, “I ask nothing, except that you remember that I am not baptized. I was afraid of dying in the woods this winter without baptism; my heart trembled at the least sickness. Do not let me go away from you any more burdened with my sins.”

ne me laissez plus esloigner de vous chargée de mes offenses.

Deux autres femmes s'estant esgarées du chemin sur la nuit, estoient en danger de mourir de froid sur les neiges, car elles n'auoient point de raquettes ny de hache ny de fusil, & ne se portoient pas trop bien, se voyans dans ceste angoisse elles ont recours à Dieu, l'une estoit Chrestienne & l'autre non; ayant fait leur priere elles crient à l'auenture pour voir si elles ne feroient point entenduës de quelqu'un; à mesme temps vn canot conduit par deux Chrestiens passoit sur le grand fleuve à l'endroit ou estoient ces femmes, ils respondent à leurs cris, les appellent, les font descendre au bord de l'eau, & les embarquent, ces bonnes femmes admiroient ce rencontre, & disoient avec estonnement, Dieu nous a [112] promptement secouruës.

Vn forcier de Tadoussac fort estourdy estant venu à S. Ioseph nous le traictasmes rudement de paroles, il nous disoit nettement que son art luy auoit sauué la vie, & que s'il croyoit en Dieu qu'il ne passeroit pas l'Esté, nous recommandasmes à Noël Negabamat de luy parler en secret, il ny manqua pas, il passoit quasi les nuicts à luy parler de nostre creance. En fin cet homme quoy que mechant fut touché des discours de ce bon Neophyte, & des bons exemples des nouveaux Chrestiens, en forte qu'il nous vint prier de baptiser son fils, & nous asseura qu'il se feroit instruire, ie voy bien, dit-il, que ie ne fay pas bien, ie veux quitter le Diable, & croire en Dieu, ie m'en vais faire vn tour à Tadoussac, bien tost vous me verrez de retour. Je ne sçay pas ce qui en fera tous ceux que Dieu appelle ne respondent pas à sa voix, cet homme à bien des liens à rompre.

Two other women, who lost their way towards nightfall, were in danger of dying from cold upon the snow, for they had no snowshoes, hatchets, or tinder box, and besides, were not very well. Seeing themselves in this extremity, they had recourse to God. One was a Christian, and the other not. When they had offered their prayers they shouted, to see if, perchance, they would not be heard by some one; and at the same time a canoe, paddled by two Christians, made its way over the great river towards the place where these women were. They answered their cries, called to them, had them come down to the edge of the water, and took them on board. These good women wondered at this encounter, and said with astonishment, "God has [112] promptly aided us."

A sorcerer of Tadoussac, a very reckless fellow, having come to St. Joseph, we took him sharply to task. He told us bluntly that his art had preserved his life, and that if he should believe in God he would not survive the Summer. We requested Noël Negabamat to speak to him privately. He did not fail to do so; he almost spent nights in talking to him of our belief. Finally this man, although wicked, was touched by the discourse of this good Neophyte, and by the good example of the new Christians, so that he came and pleaded with us to baptize his son, and assured us that he would be instructed. "I see clearly," said he, "that I am not doing right; I will quit the Devil, and believe in God. I am about to make a trip to Tadoussac, but you will soon see me back again." I do not know how it will turn out; not all those whom God calls, respond to his voice. This man has many ties to sunder.

L'ay defia remarqué qu'il y a des Sauvages non encor baptifez qui ne fe veulent pas marier fans noſtre aduis, d'autres ne manquent point de fe mettre à genoux [113] ſi-toſt [ils] ont tué quelque animal & d'en remercier Dieu, cela fe va mettre en couſtume parmy eux, d'où naîſtra vn grand bien, car s'ils ont recours à Dieu ſa bonté ne les abandonnera pas.

Vn Payen allant voir la nuit vne femme veufue pour l'épouſer, celle-cy luy dit ne ſçais tu pas que les Peres crient contre cette couſtume, de plus tu as def-ja vne femme, en voudrois tu auoir deux toy qui fais eſtat d'approuuer les prieres? ſi vn tel Pere (diſoit-elle) te trouuoit icy que dirois-tu? cet importun continuant de la moleſter les autres nuits, elle luy dit tu me contraindras de m'en aller ailleurs, & de decourir ta malice aux Peres, ne crains tu point l'enfer? ſçache que ie veux eſtre Chreſtienne, & que ie ne veux épouſer qu'un Chreſtien, ne me parle plus, tu perds tes peines, ie veux obeïr à Dieu.

Il n'y a cœur ſi dur que la parole de Dieu n'amo- liſſe à la longue, vn eſprit rude & ſuperbe, me diſoit il y a quelque temps, ie me ſuis moqué cent fois des diſcours du Pere de Quen, i'ay reſiſté au Pere Buteux le voulant empeſcher de [114] nous inſtruire, pour toy ie ne te pouuois ſupporter, ie prenois plaifir de te quereller, & quand ie l'auois fait ie l'allois racompter par les cabanes comme vne grande proteſſe, mais maintenant vos paroles me ſemblent bonnes, elles deſcendent petit à petit dans mon cœur, ie croy que mes oreilles ſe feront à les écouter.

Voicy quelques remarques du Pere Buteux en- uoyées des trois Riuieres, ces pauvres gens font dans

I have already remarked that there are Savages not yet baptized who will not marry without our advice. Others always fall upon their knees [113] as soon as they have killed some animal, and thank God for it. This is getting to be a custom among them, whence will arise great good,—for, if they have recourse to God, his goodness will not abandon them.

A Pagan went to see a widow one night, to marry her, when she said to him, “Dost thou not know that the Fathers rebuke this custom? and besides, thou hast already a wife; wouldst thou have two,—thou, who pretendest to approve prayers? If such a Father” (said she) “found thee here, what wouldst thou say?” This troublesome fellow continuing to annoy her on other nights, she said to him, “Thou wilt compel me to go somewhere else, and to expose thy malice to the Fathers. Dost thou not fear hell? Know that I intend to be a Christian, and that I will not marry any one but a Christian. Do not speak to me any more; thou hast thy trouble for nothing; I wish to obey God.”

There is no heart so hard that the word of God does not soften it in time. A rude and haughty fellow said to me some time ago, “I have a hundred times made sport of the speeches of Father de Quen; I have opposed Father Buteux, trying to prevent him from [114] instructing us; as for thee, I could not endure thee,—I took pleasure in quarreling with thee, and, when I had done so, I went through the cabins and spoke of it as a great feat. But now your words seem good to me; they are going down little by little into my heart; I believe my ears will get accustomed to hear them.”

Here are some observations of Father Buteux, sent

la creance que la maladie les doit accueillir cet Efté, ils ne laiffent pas de fe difpofer pour le bapteme, ils font fort portés à prier Dieu, quãd nous entrons dans leurs cabanes, ils demandent fi c'eft pour faire les prieres, fe mettans à genoux fi-toft qu'on les commence.

L'un de nous allant faire prier Dieu dans les cabanes, vn peu elloignées de noftre habitation, rencontra vn vieillard qui s'en alloit faire des traifnes il demanda au Pere où il alloit, ie vay faire prier tes gens, luy dit le Pere, ie n'y pourray affifter, dit ce bon Sauuage, mais prions icy, là deffus il fe met à genoux fur la neige, [115] par vn temps tres-rigoureux, le Pere le fit prier Dieu, cela fait ce bon homme s'en alla tout content à fon trauail.

Vne femme me difoit qu'estant dans la neceffité au milieu des bois, fon mary fit mettre ceux de fa cabane à genoux, & leur dit, or fus adreffons nous à celui qui nous peut nourrir, il eft bon, affeurement il nous fecourera fi nous le prions de bon cœur, ce qu'ils firent & incontinent apres ils firent fort bonne chaffe d'ours.

Voicy ce qui eft arriué depuis peu, dit le Pere, vn Sauuage de confideration parmy les fiens, me vint dire qu'il auoit veu le manitou, & qu'il me prioit d'aller chez luy faire les prieres instituées pour le chaffer, il y fallut aller quoy qu'il fut nuit, ie portay avec moy vn crucifix, que chacun adora, apres les auoir affurez ie laiffay le crucifix dans leur cabane, quelque temps apres ce Sauuage qui m'estoit venu querir se trouua oppreffé d'un mal de cofté, caufé du trop grand trauail qu'il auoit pris à fon champ, ce pauvre homme ne fçachant à qui auoir recours, s'ad-

from the three Rivers: "These poor people still believe that the malady is to attack them this Summer. They do not cease to prepare themselves for baptism; they are strongly inclined to pray to God; when we enter their cabins they ask if it is to offer prayers, falling upon their knees as soon as these are begun.

"One of us, going into the cabins at a little distance from our settlement to offer prayers, met an old man who was going away to make sleds. He asked the Father where he was going. 'I am going to get thy people to pray,' replied the Father. 'I cannot be present,' said this good Savage, 'but let us pray here.' Thereupon he knelt down upon the snow, [115] in the severe cold; the Father had him pray to God, and, this done, the good man went off to his work, very happy.

"A woman told me that, being in want while in the depths of the woods, her husband had those of his cabin kneel down, and said to them, 'Come, let us address ourselves to him who can feed us; he is good,—he will certainly help us, if we pray to him sincerely.' This they did, and directly afterwards were successful in bear-hunting.

"Here is something that happened a little while ago," says the Father. "A Savage, of high standing among his own people, came and told me that he had seen the manitou, and pleaded with me to go home with him to offer the prayers appointed to drive him away. I was obliged to go, although it was night, taking with me a crucifix, which every one adored. After having reassured them, I left the crucifix in their cabin. Some time afterward, this Savage who had come to get me, finding himself

dreffa à celuy qu'il croyoit auffi puiffant [116] pour chaffer la maladie que les diables, il luy demanda la guerifon, qu'il receut plainement & foudainement.

Vn ieune homme nous a fort edifié demandant le baptesme, ie confeffe, difoit-il, que ie fuis vn coureur, que ie n'ay point d'arrest, mais depuis que vous m'avez parlé de l'autre vie, ie porte tousjours vos paroles dans mon cœur, i'ay beau aller ça & là, ce que vous m'avez dit me fuit par tout, il me semble qu'on l'a escrit dans mon cœur, ie disois l'autre iour au sieur Oliuier, que ie croyois tout de bon, & que i'auois pris resolution de m'arrester, ce n'est pas luy difoy-ie, que i'espere qu'on me fera meilleur marché au magasin si ie fuis baptisé, non ie ne pense point à vos marchandises, ie pense à quelque chose de meilleur, voila, luy monst[r]ant le Ciel, ce que ie pense, c'est cela qui est escrit dedans mon cœur, & qui me fait craindre de mourir auparauant que mes pechez soient emportés par les eaux du baptesme, Dieu luy donne la perseuerance.

Il y a trois iours qu'une femme non encor baptisée demouroit à la porte de [117] l'Eglise pendant la Messe, mais comme son petit fils estoit Chrestien, & qu'il n'est permis qu'aux Chrestiens d'entendre la Messe, elle plantoit ce petit enfant tout debout attaché à son berceau à l'entrée de la Chappelle, attendant dehors que la Messe fut dite pour le prendre faisant voir par cette action l'estime qu'elle faisoit du bon-heur de son fils, qu'on luy accorderoit à elle mesme n'estoit la crainte qu'on a qu'elle épouse vn Payen, son mary l'ayant laissée fort ieune.

oppressed by a pain in his side, caused by too hard work he had done in his field,—the poor man, not knowing to whom he should apply, addressed himself to him whom he believed to be as powerful [116] to drive away sickness as devils. He asked him for his recovery, which he received completely and suddenly.

“A young man greatly edified us in his request for baptism. ‘I confess,’ said he, ‘that I am a rover, that I have no abiding-place; but, since you have spoken to me of the other life, I always bear your words in my heart; it is vain for me to go here and there,—what you have said to me follows me everywhere; it seems as if it had been written in my heart. I said the other day to *sieur Olivier* that I believed sincerely, and that I had resolved to settle down,—“not,” I said to him, “because I hope they will give me things cheaper at the store if I am baptized; I am not thinking of your merchandise, I am thinking of something better; that”—indicating the Sky—‘is what I think of, it is that which is written in my heart, and which makes me afraid to die before my sins are carried away by the waters of baptism.’” May God give him perseverance.

“Three days ago a woman, not yet baptized, remained at the door of [117] the Church during Mass. As her little son was a Christian, and as none but Christians are allowed to hear Mass, she set this little child,—standing upright, bound to his cradle,—at the entrance to the Chapel, waiting outside until Mass was over, to take him; showing by this act the value she attached to her son’s good fortune, which would be granted to her also were it not for the fear that she will marry a Pagan, her husband having left her very young.”

CHAPITRE IX.

DE LA PROUIDENCE DE DIEU AU CHOIX DE QUELQUES
VNS, & AU REBUT DE QUELQUES AUTRES.

QUELQUES Sauvages se conuertiffent quelque-fois si soudainement, & par des occasions si peu premeditées, qu'il semble qu'un hazard les mene au [118] Ciel, & cependant ils n'y entrent que par une sage conduite, & par une assurée providence du grand Dieu.

Vn Capitaine Sauvage s'estoit cabané au dessus de S. Ioseph en pleine santé, le voila tout à coup d'une grande maladie, arriue qu'une femme passant devant nostre maison dans son canot, nous dit deux mots sans se desembarquer, comme elle poursuivoit son chemin, l'un de nous luy crie, n'y a-il point de malades en vostre cabane, hélas! fit elle, ie m'oublois de vous dire qu'un tel Capitaine est tombé ce matin dans de grandes convulsions, aussi-tôt le Pere de Quen entendant cela court, prend sa couverture & un morceau de pain pour tous viure & s'embarque, il arriue sur la nuit, trouue cet homme en un pitoyable estat, l'instruit, le console, il demande le baptême, crie mercy à Dieu de ses pechez, le Pere ne le croyant pas si mal, se retire en la cabane voisine pour faire ses prieres & prendre un peu de repos, mais Dieu qui vouloit auoir cette ame l'empescha si bien de dormir, qu'il fut cōme cōtraint de se leuer & d'aller voir s'il étoit malade, [119] chose estrāge, il le trouue

CHAPTER IX.

OF THE PROVIDENCE OF GOD IN THE CHOICE OF
SOME, AND THE REJECTION OF OTHERS.

CERTAIN Savages are sometimes converted so suddenly, and by means so little premeditated, that it seems as if chance takes them to [118] Heaven; and yet they do not enter it without a wise leading and a definite providence of the great God.

A Savage Captain had encamped above St. Joseph, in good health, when all at once he was attacked by a serious illness. It happened that a woman passing before our house in her canoe said a few words to us without disembarking; as she continued on her way, one of us called to her, "Are there not some sick people in your cabin?" "Oh," said she, "I forgot to tell you that such a Captain fell sick this morning, with violent convulsions." Upon hearing this, Father de Quen immediately ran, seized his blanket, and a piece of bread for his only food, and embarked. He arrived toward nightfall, and found this man in a pitiable condition; he instructed and consoled him; the latter asked for baptism, and cried to God for mercy for his sins. The Father, not supposing him so ill, withdrew to a neighboring cabin, to offer his prayers and take a little rest. But God, who intended to have this soul, so kept him from sleeping that he was constrained, as it were, to arise and go to see his patient. [119] Strange to say, he

aux abois, n'ayant plus de vie qu'autant qu'il en falloit pour demander & pour recevoir le saint Baptême, le Pere bien estonné luy donne, & l'enuoie tout sur l'heure en Paradis: vous diriez que cet homme s'est sauvé par hazard, & que d'autres se damnent par accident, mais il ny a ny hazard ny accident devant Dieu, sa bonté & sa justice s'accordent bien avec sa providence.

Ce n'est pas tout, quelques enfans estoient malades dans ces memes cabanes, le Pere les veut baptiser, les parens s'y opposent, vne femme plus instruite que les autres se trouvant là plaide pour le baptême de ces pauvres enfans, & Dieu gagna sa cause, car ils furent faits ses enfans, qu'il soit beny à jamais, *laudent eum cæli & terra & omnia quæ in eis sunt*. L'un de nous, étant allé dire la sainte Messe à l'Hospital, trouue vne femme nouvellement apportée bien malade, il luy vint vne forte pensée de la disposer tout sur l'heure au baptême, mais comme il estoit pressé & qu'il auoit quelque indisposition pour lors, il voulut differer, [120] se promettant bien de la reuenir voir dâs peu de temps, comme il la quittoit, il sentit ce reproche en son cœur, si cette femme meurt sans baptême à qui en fera la faute? il retourne vers la malade, luy touche le poux, & le trouuant assez bon à son aduis, la quitte encor vne fois, il n'estoit pas forty qu'un remords luy fait prendre resolution de ne point quitter cette pauvre creature, qu'il ne la vit en estat de recevoir ce Sacrement de salut, il s'arreste, l'instruit, la laisse dans un grand desir d'estre Chrestienne, & dans des regrets d'auoir offensé son Dieu & son Pere, il ne fut pas loing qu'on luy vint crier que cette pauvre femme expiroit, il retourne,

found him in a desperate condition, having no more life than was necessary for him to ask and receive holy Baptism. The Father, greatly surprised, gave it to him, and sent him straightway to Paradise. You might say that this man had escaped by chance, and that others damn themselves by accident. But there is neither chance nor accident with God; his goodness and justice harmonize with his providence.

This is not all. Some children were sick in these same cabins. The Father wished to baptize them, the parents opposed him; a woman, better instructed than the others, being present, pleaded for the baptism of these poor children, and God gained his cause, for they were made his children. May he be forever blessed, *laudent eum cœli et terra et omnia quæ in eis sunt*. One of us having gone to say holy Mass at the Hospital, found a woman who had been just brought there very sick. A strong impulse prompted him to dispose her immediately to baptism, but as he was in haste, and felt some indisposition at the time, he wished to defer it, [120] promising himself that he would certainly return and see her in a little while. As he left her, he was conscious of this reproach in his heart, "If this woman dies without baptism, whose fault will it be?" He returned to the sick woman, felt her pulse, and finding her well enough, in his opinion, left her again. He had not gone out before remorse made him resolve not to leave this poor creature, until he saw her in a condition to receive this Sacrament of salvation. He stopped, instructed her, and left her with a great desire to be a Christian, and with regret at having offended her God and Father. It was not long before they came to him, exclaiming that this poor

la baptife, elle meurt donnant des indices tres-grands, de fa predestination, le Pere se fouuenant de ce qui s'estoit passé en son cœur, resta tout épouuanté, voyant qu'il ne s'en estoit quasi rien fallu qu'elle ne fut morte sans baptême, il est vray qu'à son regard le salut de cette ame paroissoit n'auoir esté attaché qu'au petit filet fort aisé à rompre, mais Dieu le tenoit avec vne chaîne bien forte.

[121] Voicy quelques remarques tirées des memoires du P. Buteux, vne troupe d'Algonquins traifnans quant & eux beaucoup de pauvres veufues & orphelins, se sont venus ietter entre les bras de nostre charité, qui n'estoient que trop ouuerts pour les recevoir, il faut que ie confesse que voyant l'extreme difette de ces pauvres barbares, soit pour leurs viures, soit pour leurs habits, iamais ie n'eus plus d'enuie d'estre riche, la premiere cabane où i'entray, fut de deux pauvres veufues bien âgées lesquelles auoient recueilly enuiron dix ou douze enfans, & pour toute prouision n'auoiēt pas la valeur d'un sac de bled d'Inde, c'est pour lors que ie regrettay les viures qu'on nous enuoyoit, lesquels ont esté perdus dans la barque qui nous venoit voir, i'entrois dans quelque deffiance voyant tant de pauvres creatures sur nos bras avec si peu de viures qui se rencontroient en nostre maison, mais celuy qui nourrit les oyseaux du Ciel, n'abandonne pas ceux pour lesquels il a crée les oyseau, & les poissons & tous les animaux. Je ne sçay par quel miracle de sa prouidence [122] cela s'est fait, mais ie sçay bien que ces pauvres gens ont tous passé l'Hyuer sains & gaillards, & sa bonté nous a fait trouuer dequoy les secourir, nous en auons baptisé quelques vns qui nous consolent, entre autres vne

woman was expiring; he returned, and baptized her; and she died, giving very marked indications of her predestination. The Father, recalling what had passed in his own heart, was filled with consternation, considering how near she was to dying without baptism. True, in his eyes, the salvation of this soul seemed only attached by a fine thread, very easy to break; but God held it with a very strong chain.

[121] Here are some observations taken from the memoirs of Father Buteux: "A band of Algonquins, dragging with them many poor widows and orphans, came to throw themselves into the arms of our charity, which were only too wide open to receive them. I must confess that, when I saw the extreme poverty of these poor barbarians, both as to their food and their clothes, I never had a greater desire to be rich. The first cabin I entered was that of two poor widows, well advanced in age, who had gathered together about ten or twelve children, and for their sole provision had not the value of a bag of Indian corn. It was then I regretted the supplies that were sent us, which had been lost in the bark that was coming to see us. I had some misgivings when I saw so many poor creatures upon our hands, with so little food to be found in our house; but he who feeds the birds of the Air, does not abandon those for whom he has created the birds, the fish, and all the animals. I do not know by what miracle of his providence [122] this was done; but I do know well that these poor people all passed the Winter well and happy, and his goodness enabled us to find something with which to assist them. We have baptized some of them who are a comfort to us,—among others, a good widow, who seems to have been reserved for

bonne veufue, qui femble auoir eſté referuée pour le Ciel par vne particuliere prouidence de noſtre Seigneur: les Hiroquois venât faire la guerre en fon pays l'enleuerent en ſa petite ieuneſſe avec quelques autres prifonniers, elle fut eſleuée parmy eux & reputée par apres comme vne femme de leur nation; eſtant deſia grande les Algonquins allans en guerre avec deffunt Monſieur de Champlain, & ſe iettans ſur vne bourgade d'Hiroquois où eſtoit cette femme, maſſacroient tous ceux qu'ils auoient à la rencontre, cette pauvre creature ſe trouuant dans la mêlée, voulut faire entendre aux Algonquins qu'elle eſtoit de leur nation, mais elle auoit oublié ſa langue, excepté ce mot ſeul, qu'elle reïteroit de toutes ſes forces, *nir, nir, nir*, moy, moy, moy, ce mot luy ſauua la vie, vn Algonquin l'ayant tirée à part, elle luy fit entendre comme [123] elle pût, qu'elle auoit eſté priſe en ſa ieuneſſe par l'ennemy, on la remene en fon pays, où s'eſtant mariée elle a veu mourir ſon mary, ſes enfans, grand nombre de ſes parens & Dieu l'a conſeruée dans la grande mortalité qui a fort affligé ſa nation, la referuant pour luy donner entrée en ſon Eglise, & pour exciter ſes compatriotes à deſerter la terre, car elle ſeule, avec cinq petits enfans qu'elle a conſeruez dans la calamité publique, n'ayant de viure que ce que noſtre pauvreté luy fournit, a deſia fait vn beau grand champ de bled d'Inde, elle me fit grande pitié l'autre iour, entrant ſur le ſoir en ſa cabane, ie la trouuay toute abbatuë & toute éplorée, luy en demandât la raiſon elle me dit, ie ne puis tenir mes larmes, iettant les yeux ſur ces pauvres orphelins, pour moy il y a long-temps que ie ſuis accouſtumée à paſſer les iournées entieres ſans man-

Heaven by a special providence of our Lord. The Hiroquois, coming to make war against her country, carried her off in her childhood with some other prisoners. She was reared among them, and afterward reputed as a woman of their nation. Once, after she had grown up, the Algonquins went to war in company with the deceased Monsieur de Champlain,¹² and throwing themselves upon a Hiroquois village where this woman was, massacred all those whom they encountered. This poor creature, finding herself in the conflict, tried to make the Algonquins understand that she was of their nation; but she had forgotten her own language, except this one word, which she reiterated with all her might, *nir, nir, nir*, 'me, me, me.' This word saved her life. An Algonquin drawing her aside, she made him understand, as well as [123] she could, that she had been captured in her youth by the enemy. She was sent back to her own country, where, having married, she saw her husband, her children, and a great many of her relatives die. But God preserved her in the midst of the great mortality which has heavily afflicted her nation,—reserving her, in order to give her admission to his Church, and to stimulate her compatriots to clear the land; for she alone, with five little children that she has saved in the public calamity, and having nothing to live upon except what our poverty furnishes her, has already prepared a fine, large field of Indian corn. She aroused my deep compassion, the other day. Entering her cabin towards evening, I found her quite despondent and in tears. Upon asking the reason of this, she said to me, 'I cannot restrain my tears when I cast my eyes upon these poor orphans. As for me, I have for a

ger, comme i'ay fait tout aujourd'huy trauaillant à mon champ fans rien prendre, mais ie ne puis entendre ces enfans crier à la faim fans estre touchée, voila difoit-elle, le fubieét de mes larmes, de vous importuner ie [124] n'oferois, car depuis l'Automne iufques à maintenant vous nous auez tousiours fecourûes conformmant les viures qui vous font grand befoin. Si eft-ce luy dif-je que i'ay donné ce matin dequoy vovs faire vne fois à manger aujourd'huy, ie n'en ay rien veu, repart elle, enfin le Pere trouua que le Sauuage à qui il auoit donné cette commiffion ayant de quoy difner ce iour-là, auoit referué cette aumofne pour le lendemain; la bonté & la iuftice font les deux bras de la grande prouidence de Dieu, nous auons veu des effects de fa mifericorde, voyons vn coup de fa iuftice.

Vn Sauuage ayant esté baptifé en danger de mort avec de grands fentimens de l'autre vie, reuint en fanté. Il eftoit d'un affez bon naturel, mais l'amour d'une femme le perdit, il l'aymoit paffionnement, & n'ayant pas le loifir qu'elle fut instruite & baptifée, il l'époufa à la façon des Sauvages, fans attendre la benediction de l'Eglife, nous le menaçâmes des chaftimens de Dieu, qui le fuiurent de bien près, ce miferable s'en eftant allé à la chaffe du caftor avec fa famille [125] affez nombreufe, vit mourir fa femme, & les enfans qu'elle auoit d'un autre lit fans baptême, fes parens faifis du mefme mal furent bien toft emportez, en fin il tombe malade avec un sien fils âgé d'environ vingt ans, & une fienne fille Chretienne âgée de douze, fa fœur qui eftoit veufue depuis quelques années & qui auoit pour fils un grâd ieune homme excellent chaffeur, foignoît tous ces

long time been accustomed to pass whole days without eating,—as I have done during this day, working in my field and taking nothing,—but I cannot hear these children cry with hunger, without being touched. This,’ said she, ‘is the cause of my tears. To importune you I [124] would not dare; for, since Autumn until now, you have always helped us, using up your supplies, and thus leaving yourselves in great want.’ ‘Yet I gave you food,’ said I, ‘in order that you might eat once to-day.’ ‘I have seen none of it,’ she replied.” Finally, the Father found that the Savage to whom he had given this commission, having something to dine upon to-day, had reserved this gift for the morrow. Goodness and justice are the two arms of the glorious providence of God. We have seen some effects of his mercy; let us see a stroke of his justice.

A Savage who had been baptized while in danger of death, with admirable sentiments regarding the other life, was restored to health. He had a good enough disposition, but love for a woman ruined him. He loved her passionately; and, not having the time to wait until she was instructed and baptized, he married her in the Savage fashion, without waiting for the benediction of the Church. We threatened him with the punishments of God, which followed very closely upon him. This unhappy man, having gone to hunt the beaver with his numerous family, [125] saw his wife, and her children by a previous marriage, die without baptism. Her parents, seized by the same malady, were soon carried away. Finally, he fell sick, together with one of his sons, about twenty years of age, and one of his daughters, a Christian, twelve years old. His sister—who

malades dans les bois, mais comme elle vit son fils faisi de ceste contagion, elle prit vn estrange conseil pour luy sauuer la vie, le voulant amener vers les demeures de nos François pour trouuer quelque remede à son mal, & ne pouuant embarqu[e]r son frere, qui estoit ce miserable apostat que Dieu pourfuiuoit viuement, elle l'affomme à grands coups de bastons en la presence de ses deux enfans de son nepueu, & de sa niepce, qui n'osoient branler de peur que ceste megere ne leur en fit autant, cela fait elle embarque son fils malade & laisse à l'abandon son nepueu & sa niepce qui fortoient de maladie leur crians qu'ils prissent vn canot qu'elle leur monstroit [126] s'ils se vouloient sauuer, ces pauures enfans ne pouuans pas mettre à l'eau ce canot ny le gouuerner dans leur foibleffe, quittant leur pere qu'on venoit d'affommer, fuiuent vn iour entier leur tante sur le bord de l'eau sans manger, ceste proserpine les regardoit sans compassion, en fin estant lassé de ramer elle descendit en terre pour se reposer, son nepueu la prie d'auoir pitié de luy & de sa pauure sœur, ceste cruelle repart, si tu veux que ie te sauue la vie tuë ta sœur, car ie ne vous sçaurois pas embarquer tous deux: de plus promets moy que tu ne parleras iamais de ce que i'ay fait à ton pere, ah! Dieu que fera ce pauure ieune homme, de tuer sa sœur c'est cruauté, de rester avec elle, c'est choisir la mort sans luy pouuoir donner la vie, c'est deux pauures enfans se regardoiët l'un l'autre parlans des yeux, car leurs cœurs n'auoient pas assez de forces pour donner du mouuement à leurs langues: en fin ceste tigresse pressa ce pauure ieune homme d'estre le bourreau de sa propre sœur. Ma plume ne peut sans horreur trencher le mot, il prend

had been a widow for some years, and who had a son who was a tall young man and an excellent hunter — took care of all these patients in the woods. But when she saw her son assailed by this contagion, she took a strange course in order to save his life. Desiring to bring him to the dwellings of our French to find some remedy for his disease, and not being able to take on board her brother,— the miserable apostate whom God was sharply pursuing,—she beat the latter to death with heavy blows from a club, in the presence of his two children, her nephew and her niece, who did not dare stir lest this Megeira would do as much to them. This done, she embarked her sick son, and deserted her nephew and niece who were recovering from the illness,— calling to them to take a canoe that she showed them, [126] if they wished to save themselves. These poor children,—not being able to launch this canoe, or to guide it in their weakness,—leaving their father who had just been beaten to death, followed their aunt a whole day along the edge of the water, without eating. This Proserpina looked at them pitilessly. At last, being weary of paddling, she came ashore to rest. Her nephew begged her to have pity upon him and his poor sister. This cruel woman replied, “ If thou wishest me to save thy life, kill thy sister, for I cannot embark you both. Promise me, besides, that thou wilt never speak of what I have done to thy father.” O God, what will this poor young man do? To kill his sister is cruel; to remain with her is to choose death, without being able to give her life. These two poor children look at each other, speaking with their eyes, for their hearts have not enough strength to give motion to their tongues. Finally,

vne corde, la passe au col [127] de sa sœur, iette ceste pauvre innocente par terre, met vn pied sur le bout de ce licol & tire l'autre bout tant qu'il peut des deux mains immolant à la cruauté de ceste louue ceste pauvre victime innocente. Quand ce miserable frere fut de retour ie luy demandois si sa sœur ne l'auoit point supplié de luy laisser la vie, nō fit-il, elle ne m'en parla point, ny ne s'enfuit de moy, elle me regarda d'un œil pitoyable, & me laissa exercer vne cruauté qui me deuoit sauuer la vie, ce meurtre commis, ce ieune homme s'embarque avec ceste megere, mais Dieu à la veuë duquel se ioioit toute ceste funeste tragedie, voulut que ceste proserpine en fit vn acte, il la frappa de la cōtagion qu'elle fuyoit, & auant que d'arriuer où elle vouloit mener son fils, elle mourut comme vne beste. En fin son fils fut apporté à l'hospital où il est mort dans vne puanteur intolérable, mais avec de grands indices de son salut, nous en parlerons en son lieu.

this tigress urged the poor young man to be the executioner of his own sister. My pen cannot set down the word without horror. He takes a cord, passes it around [127] his sister's neck, throws this poor innocent to the ground, puts one foot upon the end of this noose, and draws the other as tightly as he can with both hands,—sacrificing to the cruelty of this she-wolf this poor innocent victim. When this wretched brother had returned I asked him if his sister had not entreated him to spare her life. “No,” he replied, “she did not speak to me, nor flee from me; she looked at me pitifully, and left me to exercise a cruelty which was to save my life.” This murder committed, the young man embarked with this Megera, but God, in whose sight all this fatal tragedy was played, willed that this Proserpina should play one act of it. He struck her with the contagion from which she was fleeing; and, before reaching the place where she wished to bring her son, she died like a beast. Finally, her son was brought to the hospital, where he died in an intolerable stench, but with strong indications of salvation. We shall speak of him in the proper place.

[128] CHAP. X

DE L'ESPERANCE QU'ON A DE LA CONVERSION DE
PLUSIEURS SAUAGES.

I'AURAY de la peine à declarer mes penfées dans ce Chapitre, mon esprit croit plus qu'il n'en fcauroit dire, faifons le denombrement de quelques nations en partie voisines des riués du grand fleuve, & puis ie tafcheray de m'enoncer.

A l'entrée du grand golfe de S. Laurent du costé du Nord on trouue les Esquimaux peuples bien barbares & grāds ennemis des Europeans à ce qu'on dit fuiuant la mesme costé du Nord en môtant on rencontre les peuples de Chifedech & les Bersiamites, ce font petites nations dont on a peu de cognoiffance, lesquelles ont commerce avec d'autres qui font dedans les terres. En fuite on trouue les Sauages de Tadouffac, qui ont cognoiffance avec la nation du Porc Epic, & par l'entremise de ceux-cy avec [129] d'autres Sauages encore plus retirez dedans les terres. Montant tousiours on arriue à Kebec, & puis aux trois Riuieres. Les Sauages qui frequentent ces deux habitations vont en marchandise aux Attikamegues, & ceux-cy à trois ou quatre petites nations qui font au Nord de leur pays.

Quand on arriue au premier faut qui se rencontre dans le grand fleuve S. Laurent, que nous appellons le fault sainct Louis, on trouue vn autre fleuve nommé la Riuiere des Prairies. Ce fleuve se nomme

[128] CHAP. X.

OF THE HOPE WE HAVE FOR THE CONVERSION OF
MANY SAVAGES.

I SHALL be at a loss to make known my thoughts in this Chapter, for my mind thinks more than it can express. Let us enumerate some of the nations partly adjacent to the banks of the great river, and then I will try to express my thoughts.

At the entrance to the great gulf of St. Lawrence, on the Northern shore, we find the Esquimaux tribes,—very barbarous, and hostile to the Europeans, it is said; following the same Northern shore upwards we find the Chisedech and Bersiamite peoples; these are insignificant nations, of whom we know little, who have dealings with other inland tribes. Then we find the Savages of Tadoussac, who have intercourse with the Porcupine nation, and through them with [129] other Savages farther inland. Continuing up the river we reach Kebec, and then the three Rivers. The Savages who frequent these two settlements go to trade with the Attikamegues, and these with three or four other small nations which are North of their country.¹³

When we reach the first rapid found in the great river St. Lawrence, which we call “sault saint Louis,” we come to another stream called the “River des Prairies.” This river is thus named because when a certain Frenchman named des Prairies, charged with piloting a bark to the sault St. Louis, came to this junc-

ainfi, pource qu'un certain François nommé des Prairies ayant charge de conduire une barque au fault S. Louis, quand il vint à cet affour ou rencontre de ces deux fleuves au lieu de tirer du costé du Sud, ou est le fault saint Louis il tira au Nord vers cet autre fleuve qui n'auoit point encore de nom François, & qui depuis ce temps là fut appelé la Riviere des Prairies. Montât donc sur cete riviere on rencontre les Ouaoeckaïrini, que nous appellons la petite nation des Algonquins. Montant toujours plus haut on trouue les Kichespirini, les Sauvages [130] de l'Isle qui ont à costé dans les terres au Nord les Kotakoutouemi. Au Sud de l'Isle sont les Kinounchepirini, les Mataouchkarini, les Ountcharounounga, les Sagahiganirini, les Sagnitaouigama, & puis les Hurons qui sont à l'entrée de la mer douce. Ces six nations dernière sont entre le fleuve de saint Laurens & la Riviere des Prairies. Quittant la Riviere des Prairies quand elle tire droit au Nord pour aller au Surouefe on va trouver le Lac Nipissin ou sont les Nipissiriens: Ceux-cy ont au Nord les Timiscimi, les Outimagami, les Ouachegami, les Mitchitamou, les Outurbi, les Kiristion qui habitent sur les rives de la mer du Nord ou les Nipissiriens vont en marchandise. Reuenons maintenant à la mer douce. Ceste mer n'est autre chose qu'un grand Lac lequel se venant à estreindre à l'Ouest, ou l'Ouest Nord-ouest fait un autre plus petit Lac, qui puis apres se va elargissant en un autre grand Lac ou seconde mer douce. Voicy les nations qui bordent ces grands Lacs ou ces mers du costé du Nord.

I'ay dit qu'à l'entrée du premier de [131] ces Lacs se rencontrent les Hurons, les quittans pour voguer

tion or meeting of these two rivers, instead of coasting along the Southern shore, where the sault saint Louis is, he turned to the North, towards the other river which as yet had no French name, and which, since that time, has been called the "River des Prairies." Going up this river, then, we find the Ouauouchkaïrini, which we call the "petite nation" of the Algonquins. Going still farther up the river we find the Kichesipirini, the Savages [130] of the Island, who have adjacent to them, in the territory to the North, the Kotakoutouemi. To the South of the Island are the Kinouchepirini, the Mataouchkarini, the Ountchatarounounga, the Sagahiganirini, the Sagnitaouigama, and then the Hurons, who are at the entrance to the fresh-water sea.¹⁴ These last six nations are between the river saint Lawrence and the River des Prairies. Leaving the River des Prairies when it turns directly to the North, that we may go to the Southwest, we come to Lake Nipisin, where the Nipisiriniens are found. These have upon their North the Timiscimi, the Outimagami, the Ouachegami, the Mitchitamou, the Outurbi, the Kiristinon, who live on the shores of the North sea whither the Nipisiriniens go to trade.¹⁵ Let us return now to the fresh-water sea. This sea is nothing but a large Lake which, becoming narrower in the West, or the West Northwest, forms another smaller Lake, which then begins to enlarge into another great Lake or second fresh-water sea. Such are the nations that border these great Lakes or seas of the North.

I have said that at the entrance to the first of [131] these Lakes we find the Hurons. Leaving them, to sail farther up in the lake, we find on the North the Ouasouarini; farther up are the Outchougai, and still

plus haut dans le lac, on trouue au Nord les Ouafouarini, plus haut font les Outchougai, plus haut encore à l'embouchure du fleuve qui vient du Lac Nipissin font les Atchiligoïan. Au delà sur les mêmes rivières de cette mer douce font les Amikotiai, ou la nation du Castor. Au Sud desquels est une Isle dans cette mer douce longue d'environ trente lieues habitée des Outaouan, ce sont peuples venus de la nation des cheueux releuez. Après les Amikouai sur les mêmes rivières du grand lac font les Oumifagai, qu'on passe pour venir à Baouichtigouian, c'est à dire, à la nation des gens du Sault, pource qu'en effect il y a un Sault qui se jette en cet endroit dans la mer douce. Au delà de ce fault on trouue le petit lac, sur les bords duquel du costé du Nord font les Roquai. Au Nord de ceux-cy font les Mantoue, ces peuples ne nauigent guiere, viuans des fruits de la terre, passant ce plus petit lac on entre dans la seconde mer douce, sur les rivières de laquelle font les Maroumine, plus auant encore sur les [132] mêmes rivières habitent les Ouinipigou peuples sedentaires qui font en grand nombre, quelques François les appellēt la Nation des Puans, à cause que le mot Algonquin ouinipeg signifie eau puante. Or ils nomment ainsi l'eau de la mer salée, si bien que ces peuples se nommēt Ouinipigou, pource qu'ils viennent des bords d'une mer dōt nous n'auons point de cognoissance, & par consequent il ne faut pas les appeller la nation des Puans, mais la nation de la mer, es enuiron de cette nation font les Nadeuiv, les Affinipour, les Erinouaj, les Razaouakoueton, & les Pououtouatami. Voila les noms d'une partie des nations qui font au delà des rivières du grand fleuve saint Laurent, & des grands lacs des Hurons

farther up, at the mouth of the river which comes from Lake Nipisin, are the Atchiligouan. Beyond, upon the same shores of this fresh-water sea, are the Amikouai, or the nation of the Beaver. To the South of these is an Island in this fresh-water sea about thirty leagues long, inhabited by the Outaouan; these are people who have come from the nation of the raised hair. After the Amikouai, upon the same shores of the great lake, are the Oumisagai, whom we pass while proceeding to Baouichtigouian,—that is to say, to the nation of the people of the Sault, for, in fact, there is a Rapid, which rushes at this point into the fresh-water sea. Beyond this rapid we find the little lake, upon the shores of which, to the North, are the Roquai. To the North of these are the Mantoue, people who navigate very little, living upon the fruits of the earth.¹⁶ Passing this smaller lake, we enter the second fresh-water sea, upon the shores of which are the Maroumine; and still farther, upon the [132] same banks, dwell the Ouinipigou, a sedentary people, who are very numerous; some of the French call them the “Nation of Stinkards,” because the Algonquin word “ouinipeg” signifies “bad-smelling water,” and they apply this name to the water of the salt sea,—so that these peoples are called Ouinipigou because they come from the shores of a sea about which we have no knowledge; and hence they ought not to be called the nation of Stinkards, but the nation of the sea. In the neighborhood of this nation are the Naduesiu, the Assinipour, the Eriniouai, the Rasaouakoueton, and the Pououtouatami.¹⁷ These are the names of a part of the nations which are beyond the shores of the great river saint Lawrence and of the great lakes of

du costé du Nord. Je visiteray tout maintenant le costé du Sud, ie diray en passant que le fleur Nicolet interprete en langue Algonquine & Huronne, pour Messieurs de la nouvelle Frâce, m'a donné les noms de ces nations qu'il a visité luy mesme pour la plupart dans leur pays, tous ces peuples entendent l'Algonquin, excepté les Hurons, qui ont [133] vne langue à part, comme aussi les Ouinipigou ou gens de mer. On nous a dit cette année qu'un Algonquin voyageât au delà de ces peuples, a rencontré des nations extrêmement peuplées, ie les voyois difoit-il assemblés comme dans vne foire, acheter & vendre, en si grand nombre qu'on ne les pouoit compter, il donnoit vne idée des villes d'Europe, ie ne sçay pas ce que s'en est. Visitez maintenant le costé du Sud du grand fleuve S. Laurent.

Depuis son embouchure iusques au fault S. Louis, on trouue les Sauvages du Cap Breton, les Souricois font plus auât dans les terres, on rencontre les Sauvages de Miscou & de Gafpe, entre les riués de la mer de l'Acadie, & le grand fleuve font les Etechemins, les Pentagouetch, les Abnaquiois, les Nahiganouetch, & quelques autres nations, mais elles font toutes bien petites.

Depuis le fault S. Louis montant toujours sur ce grand fleuve, on trouue de belles nations au Sud, & toutes sedentaires, & fort nombreuses, comme les Agneehronon, les Oneiochronon, le [134] Onontaehronon, les Konkhandeenhronon, les Oniouenhronon, les Andaftoehronon, les Sonontouehronon, les Andouanchronon, les Kontareahronon, les Ouendat, les Khionontatehronon, les Oherokouaehronon, les Aondironon, les Ongmarahronon, les Akhrakvaeronon,

the Hurons on the North. I will now visit the Southern shores. I will say, by the way, that sieur Nicolet, interpreter of the Algonquin and Huron languages for the Gentlemen of new France, has given me the names of these nations, which he himself has visited, for the most part in their own country. All these peoples understand Algonquin, except the Hurons, who have [133] a language of their own, as also have the Ouinipigou, or people of the sea. We have been told this year that an Algonquin, journeying beyond these peoples, encountered nations extremely populous. "I saw them assembled," said he, "as if at a fair, buying and selling, in numbers so great that they could not be counted;" it conveyed an idea of the cities of Europe. I do not know what there is in this. Let us now visit the Southern coast of the great river St. Lawrence.

From its mouth up to the sault St. Louis are to be found the Savages of Cape Breton. The Souricois are farther inland; we also meet the Savages of Misou and Gaspé; between the shores of the Acadian sea and the great river are the Etechemins, the Pentagouetch, the Abnaquiois, the Nahiganiouetch, and a few other nations, but they are all very small.¹⁸

Continuing to ascend this great river from the sault St. Louis, we find to the South very flourishing nations, all sedentary and very numerous,—such as the Agneehronon, the Oneiochronon, the [134] Onontaechronon, the Konkhandeenchronon, the Oniouenchronon, the Andastoechronon, the Sonontouehchronon, the Andoouanchronon, the Kontareahronon, the Ouendat, the Khionontatechronon, the Oherokouaehronon, the Aondironon, the Ongmarahronon, the Akhrakuaero-

les Oneronon, les Ehreffaronon, les Attiouendaronk, les Eriehronon, les Totontaratonhronon, les Ahriot-taehronon, les Oſcouarahronon, les Hvattoehronon, les Skenchiohronon, les Attiſtaehronon, les Ontarahronon, les Aoueatiouaenhronon, les Attochingochronon, les Attiouendarankhronon. Toutes ces nations ſont ſedentaires, comme i'ay deſia dit, elles cultiuent la terre, & par conſequent ſont remplies de peuples, i'ay tiré leurs noms d'une carte Huronne, que le Pere Paul Ragueneau m'a communiqué, il n'y a point de doute que ces peuples ne ſoient au Nord de la Virginie, de la Floride, & peut eſtre encore de la nouvelle Mexique, voila vn beau champ pour les ouuriers Euangeliques & bien parfemé de Croix, la plus [135] part de ces peuples entendent la langue Huronne.

Le vingt-quatriefme iour de Iuin eſt arriué icy vn Anglois avec vn ſien ſeruiteur, conduits dans des canots par vingt Sauvages Abnaquiois, il eſt party du lac ou fleuve Quinibequi en Lacadie, où les Anglois ont vne habitation, pour venir chercher quelque paſſage par ces contrées vers la mer du Nord, Monſieur le Gouverneur en ayant ouy nouvelle, ne luy permit pas de venir à Kebec, il l'enuoya garder par quelques foldats, luy enioignant de preſſer ſon retour, il s'en mit en deuoir, mais quelques vns des principaux Sauvages qui l'auoient amenez eſtans tombez malades, & les riuieres ou ruiſſeaux par où il auoit paſſé eſtât aſſeichées, il ſe vint ietter entre les mains des François, pour euitter la mort qu'il ne pouuoit quaſi pas euitter au retour, tant ces chemins ſont horribles & épouuantables, Monſieur de Montmagny le fit conduire à Tadouſſac, pour aller rechercher l'Angleterre par la France.

non, the Oneronon, the Ehressaronon, the Attiouendaronk, the Eriehronon, the Totontaratonhronon, the Ahriottaehronon, the Oscouarahronon, the Huattoehronon, the Skenchiohronon, the Attistaehronon, the Ontarahronon, the Aoueatsiouaenhronon, the Attochingochronon, the Attiouendarankhronon. All these nations are sedentary, as I have already said.¹⁹ They cultivate the land, and consequently are very populous. I have taken their names from a Huron map that Father Paul Ragueneau sent me. There is no doubt that these peoples are at the North of Virginia, Florida, and perhaps even new Mexico. Here is a glorious field for Gospel laborers, and well strewn with Crosses. The greater [135] part of these tribes understand the Huron language.

On the twenty-fourth day of June, an Englishman arrived here with one of his servants, brought in canoes by twenty Abnaquiois Savages. He departed from the lake or river Quinibequi in Lacadie, where the English have a settlement, to search for some route through these countries to the sea of the North. Monsieur the Governor, having learned of this, did not permit him to come to Kebec; he sent him away, guarded by some soldiers, enjoining him to hasten his return. He set about doing so, but some of the principal Savages who had brought him having fallen sick, and the streams or brooks by which he had journeyed having dried up, he came and threw himself into the hands of the French to avoid the death that he could scarcely escape on his return, so horrible and frightful are the roads. Monsieur de Montmagny had him taken to Tadoussac, that he might return to England by way of France.

This good man related some wonderful things to

Ce bon homme nous racontoit des merueilles de la nouvelle Mexique, i'ay [136] appris difoit-il qu'on peut nauiger en ce pays là par les mers qui luy font au Nord, il y a deux ans que i'ay rodé toute la coste du Sud, depuis la Virginie iufques à Quinebiqui, pour chercher si ie ne trouuerois point quelque grande riuiera, ou quelque grand lac qui me conduist à des peuples qui eussent cognoissance de cette mer qui est au Nord du Mexique, n'en ayant point trouué ie suis venu en ces pays cy, pour entrer dans le Saguené, & pour penetrer si ie pouuois avec les Sauuages du pays iufques à la mer du Nord; ce pauvre homme eust perdu cinquante vies s'il en eust eu autant, deuant que d'arriuer en cette mer du Nord, par le chemin qu'il se figuroit, & quand il auroit trouué cette mer, il n'auroit rien decouuert de nouveau, ny rencontré aucune ouuerture au nouveau Mexique, il ne faut pas estre grand Geographe pour recognoistre cette verité.

Mais ie diray en passant que nous auons de grandes probabilités, qu'on peut descendre par le second grand lac des Hurons, & par les peuples que nous [137] auons nômés dans cette mer qu'il cherchoit, le sieur Nicolet qui a le plus auant penetré dedans ces pays si esloignés, m'a asseuré que s'il eust vogué trois iours plus auant sur vn grand fleuve qui sort de ce lac, qu'il auroit trouué la mer, or i'ay de fortes coniectures que c'est la mer qui respond au Nord de la nouvelle Mexique, & que de cette mer, on auroit entrée vers le Iapon & vers la Chine, neantmoins comme on ne sçait pas ou tire ce grand lac, ou cette mer douce, ce feroit vne entreprife genereuse d'aller decourir ces contrées. Nos Peres qui font aux

us about new Mexico. "I have [136] learned," said he, "that one can sail to that country through seas that are North of it. For two years I have ranged the whole Southern coast, from Virginia to Quinebiqui, seeking to find some great river or great lake that might lead me to peoples who had some knowledge of this sea which is to the North of Mexico. Not having found any, I came to this country to enter the Saguené, and penetrate, if I could, with the Savages of the country, to the North sea." This poor man would have lost fifty lives, if he had had so many, before reaching this North sea by the way he described; and, if he had found this sea, he would have discovered nothing new, nor found any passage to new Mexico. One need not be a great Geographer to recognize this fact.

But I will say, in passing, that it is highly probable one can descend through the second great lake of the Hurons, and through the tribes that we [137] have named, into this sea that he was seeking. *Sieur Nicolet*, who has advanced farthest into these so distant countries, has assured me that, if he had sailed three days' journey farther upon a great river which issues from this lake, he would have found the sea. Now I have strong suspicions that this is the sea which answers to that North of new Mexico, and that from this sea there would be an outlet towards Japan and China. Nevertheless, as we do not know whither this great lake tends, or this fresh-water sea, it would be a bold undertaking to go and explore those countries. Our Fathers who are among the Hurons, invited by some Algonquins, are about to extend their labors to the people of the other sea, of which I have spoken above.²⁰ Perhaps this voyage

Hurons inuités par quelques Algonquins, font fur le point de donner iufques à ces gens de l'autre mer, dont i'ay parlé cy-deffus, peut eftre que ce voyage fe referuera pour l'un de nous qui auons quelque petite cognoiffance de la langue Algonquine.

On voit par ce que ie viens de dire, la grande eftenduë de pays, & le grand nombre de peuples qui n'ont point ouy parler de Iefus-Christ.

Et me femble que le temps viendra & qu'il eft defia venu, auquel Dieu fe veut [138] faire cognoiftre à vne partie de ces nations, on ne peut reuoyer en doute que le Pere Eternel ne veille mettre fon Fils en poffeffion de l'heritage qu'il luy a promis, *dabo tibi gentes hæreditatem tuam, dominabitur à mari eoque [sc. ufque] ad mare*, il commandera depuis la mer du Nord, iufques à la mer du Sud, & à *flumine eoque [sc. ufque] ad terminos orbis terrarum*, & depuis le grand fleuve de S. Laurens, qui eft le premier de tous les fleuves, iufques aux derniers confins de la terre, iufques aux dernieres limites de l'Amerique, & iufques aux Ifles du Japon, & *ultra*, & au delà, *omnes gentes feruient ei*, toutes les nations luy rendront hommage, *animas pauperum faluas faciet*, il fauura les ames des pauvres Sauuages, *omnes gentes magnificabunt eum*, tous les peuples le magnifieront, & *replebitur Maieftate eius omnis terra*, fa Majesté remplira toute la terre, *fiat, fiat*. Et il y a de l'apparence, que nous en fommes là, veu le changement des cœurs, que Dieu fait en ces qua[r]tiers, en eftant follicité par vne infinité de faintes ames, qui iour & nuit employent leurs vœux & leurs prieres, aupres de fa diuine Majesté pour [139] ce fubiet. Le zele auffi & la ferueur de ceux qui y contribuent, & s'offrent à y contribuer

will be reserved for one of us who has some little knowledge of the Algonquin tongue.

One sees, from what I have just said, the great extent of the country and the great number of peoples who have never heard of Jesus Christ.

And it seems to me that the time will come, and that it has already come, when God will [138] make himself known to a part of these nations. We cannot call in question the truth that the Eternal Father wishes to put his Son into possession of the heritage that he has provided him; *dabo tibi gentes hæreditatem tuam, dominabitur à mari usque ad mare*, he shall rule from the North sea to the South sea, *et à flumine usque ad terminos orbis terrarum*, and from the great river St. Lawrence, which is the chief of all rivers, to the remotest confines of the earth, even to the farthest boundaries of America and to the Islands of Japan, *et ultra*, and beyond; *omnes gentes servient ei*, all the nations shall render him homage; *animas pauperum salvas faciet*, he shall save the souls of the poor Savages; *omnes gentes magnificabunt eum*, all peoples shall magnify him, *et replebitur Majestate ejus omnis terra*, his Majesty shall fill all the earth; *fiat*. And it seems that we are attaining this, considering the change of hearts that God is effecting in these quarters, being solicited thereto by an infinite number of saintly souls, who day and night employ their vows and their prayers before his divine Majesty, for [139] this purpose. Moreover, the zeal and the fervor of those who contribute to this, and offer to contribute more and more, also give us strong assurance of this. It is not without design that God inspires so many good souls to assist with their means this infant Church, which cannot ascend towards

de plus en plus, nous en dōne auffi de grandes affeurances. Ce n'est pas fans deffein, que Dieu inspire tant de bonnes ames, à affister de leurs moyēs cette Eglise naiffante, qui ne peut s'esleuer vers le ciel, si elle n'est foustenuē sur terre, ie veux dire, si les biens temporels n'y font employés, & ne seruēt d'attrait aux Sauvages, pour les retirer du milieu des bois, & leur donner quelque esperance de mieux en des demeures arrestées, où ils puissent estre instruits. Je n'ose icy specifier ce que plusieurs y font, parce qu'ils m'ont fait entendre, qu'ils ne veulent auoir que Dieu pour tefmoin. Ceux qui auront deuotion de les imiter, ont par delà le P. Charles Lalemant Procureur de toutes nos missiōs, qui sçaura bien leur dire ce qui fera le plus expedient, lors qu'il fera aduertiy de leurs bonnes intentions. Mais si nous nous promettons le fecours des Princes & liberalitez des viuants, nous n'auons pas moins de fujet d'esperer que ceux qui nous ont honorez de leurs affections [140] & offerts leurs vœux à Dieu pour nous, durant le cours de cette vie, continuerōt cet exercice dans le ciel; & ce d'autant plus volontiers, qu'ils en cognoîtront mieux la neceffité. C'est-icy que ie sens mon cœur attendry, & se renouellent tous les sentimens dont il fut faify à la nouuelle du deces de Monsieur Foucquet d'heureuse memoire, duquel il n'y a que Dieu, qui comprit les tēdresses pour nos pauvres Sauvages, l'estime qu'il faisoit de ceste entreprise, le zeile & les liberalitez avec lesquelles il en procuroit l'execution, ie ne doute point que la perte d'un homme, si vtile à l'Estat, & dont les actions ont meritē vne approbation si vniuerselle, n'ayt esté extraordinairement sensible à l'ancienne France, mais elle me permettra de

heaven if it is not sustained upon earth,—I mean, if temporal benefits are not employed to serve as an attraction to the Savages, to draw them out of the woods, and give them some hope of better things in established dwelling places, where they can be instructed. I dare not specify what several are doing in this matter, because they have given me to understand that they wish God to be their only witness. Those who have the devout wish to imitate these have over yonder Father Charles Lalemant, Procuror of all our missions, who can very well tell them what will be most advisable, when he is informed of their good intentions. But if we promise ourselves the aid of Princes and the liberality of the living, we have no less reason to hope that those who have honored us with their kind interest [140] and offered their vows to God for us, during this life, will continue this exercise in heaven, and all the more willingly as they will then better know the need for it. Here I feel my heart softened, and all those tender feelings are renewed with which it was filled at the tidings of the death of Monsieur Foucquet,²¹ of happy memory, whose tenderness for our poor Savages, the value he placed upon this enterprise, the zeal and liberality with which he procured its execution, are comprehended by no one but God. I do not doubt that the loss of a man so useful to the State, and whose actions have merited so universal approbation, has been deeply felt by old France, but she will permit me to say that it has not been less felt by the new. The consolation of both is that *uno avulso, non deficit alter*; he has left a heritage not only of his reputation and offices, but also of his virtues, and especially of his zeal for the service of God in these countries.

dire qu'elle ne l'a pas moins esté à la nouvelle, la consolation de l'une & de l'autre est que, *uno auulso, non deficit alter*, il a laissé vn heritier non seulement de sa reputation & de ses charges, mais aussi de ses vertus, & particulièrement de son zele pour le service de Dieu, dans ces contrées. La crainte que j'ay de faire souffrir la modestie des [141] vivans, & de violer le secret dont l'obligation dure mesme apres la mort, ne me permettra dans d'en dire davantage.

Quant à Messieurs de la Nouvelle France, qui font de grand frais tous les ans, pour faire passer en ces contrées si esloignées de l'Europe, les choses necessaires pour y subsister; ils nous obligent tousiours infiniment en cela; comme aussi en ce qu'ils ont accordé mesme faueurs aux Sauvages Chrestiens, qui se rendront sedentaires qu'aux François, ie les en remercie de tout mon cœur, & les conjure de perseverer dâs leurs faueurs. Et sur ce propos, ils me permettront s'il leur plaist, de leur dire icy quatre petites paroles, la plus saine partie de leurs corps s'est iettée dans leur association, non tant pour retirer les biens perissables de ce nouveau monde, que pour cooperer puissamment au salut de ces peuples, or puisque Dieu fauorise leur premier dessein, appellant ces pauvres barbares à foy par leur entremise, il me semble qu'ils ont subiet de se resjouir, & de benir celui qui leur accorde la fin plus noble qu'ils pretendoient, les choisissant pour [142] procurer vn si grand ouvrage. Que si les fruits de ces grandes terres que le Roy leur a donnée ne correspondent pas à leurs despenfes excessives, ie ne croy pas que le Dieu du ciel, duquel ils ont procuré & procureront encor la gloire, s'oublie d'eux.

My fear of offending the modesty of the [141] living, and of violating the secret which continues binding even after death, will not permit me to say more.

As for the Gentlemen of New France, who every year are at great expense in bringing over to these countries so remote from Europe, the supplies necessary for subsistence here, they always infinitely oblige us in this matter, as also in their having accorded the same favors to the Christian Savages who shall make themselves sedentary, as to the French. I thank them for this with all my heart, and adjure them to persevere in their favors. And in regard to this they will permit me, if they please, to say here a few modest words. Their best energies are lavished upon their association,—not so much for the sake of deriving perishable goods from this new world, as to coöperate efficiently in the salvation of these peoples. Now since God favors their chief purpose, calling these poor barbarians to himself through their agency, it seems to me that they have reason to rejoice and to bless him who grants them the most noble object for which they are striving, choosing them to [142] accomplish so great a work. And if the fruits of these broad lands that the King has given them do not correspond to their excessive outlay, I do not think that the God of heaven, whose glory they have procured and will procure, will forget them.

How the spirit of God is working! I was wishing that some one would do at the three Rivers what we were doing at St. Joseph near Kebec. Several Algonquins presented themselves to form a settlement, and we lacked the means for this. The God of heaven, who saw our weakness, inclined toward us the arms

Que l'esprit de Dieu est agissant, ie fouhaittois que quelqu'un fit aux trois Rivières, ce que nous faisons à S. Joseph proche de Kebec, plusieurs Algonquins se presentent pour s'arrester, & nous manquons de forces, le Dieu du ciel qui voyoit nos foiblesses, nous dispoit des bras d'amour & de charité, vne personne de merite & de condition, a fait passer cette année quatre hommes, à ce dessein, pour défricher & pour bastir.

Restoit encor à pourvoir à la Rivière des prairies on croit icy que si on dresse là quelque habitation, plusieurs Sauvages y aborderont de diuers endroits.

Nous apprenons par la flotte de cette année, que des personnes de vertu & de courage, sont en resolution d'y enuoier nombre d'hommes l'an prochain, ils ont desia fait passer des viures pour ce dessein, [143] n'est-il pas donc vray que Dieu fraie le chemin aux pauvres Sauvages, pour les attirer dans les filets de l'Evangile. Ouy, mais dira quelqu'un cette entreprise est plaine de depences & de difficultez, ces Messieurs trouueront des montagnes où ils pésent trouuer des vallées, i'ay desia dit cent fois, que tous ceux qui trauaillent sous l'estendart de Iesus-Christ, pour luy amener des ames, *feminant in lacrimis*, ie ne diray pas à ces Messieurs qu'ils trouueront des chemins parfemés de roses, la croix, les peines & les grands frais, sont les pierres fondamentales de la maison de Dieu. Au reste si iamais les François s'establisent en cet endroit, i'espère que les Sauvages qui ont autrefois habité cette contrée, & qui sont montés plus haut pour la crainte de leurs ennemis, retourneront dans leur ancien pays, où ils trouueront la vie de l'ame, n'y cherchans que la vie du corps.

of love and charity; a personage of merit and rank has caused four men to be brought over this year for the purpose of clearing and building.

It remains now to provide for the River des prairies. It is thought here that if a habitation is erected there, many Savages will come to it from different places.

We learn, through this year's fleet, that some brave and virtuous persons have resolved to send hither a number of men next year, having already sent over supplies for this purpose. [143] Is it not true that God opens the way to the poor Savages, to attract them into the Gospel nets? "Yes," some one will say, "but this enterprise is full of expenses and difficulties; these Gentlemen will find mountains where they expect to find valleys." I have already said a hundred times that all those who work under the standard of Jesus Christ, to lead souls to him, *seminant in lacrimis*. I will not tell these Gentlemen that they will find the way strewn with roses; the cross, hardships, and great expenses are the foundation stones of the house of God. Moreover, if ever the French establish themselves in this place, I hope that the Savages who formerly inhabited this region, and who have gone farther up the river, for fear of their enemies, will return to their old country, where they will find the life of the soul, while seeking only the life of the body.

This is not all. If ever we are at peace with the tribes of the South,—which will be very easily effected if some Hollanders cede what they have usurped [144] in Acadia upon the territory of his Majesty, for this coast belongs to new France,—the settlement which will be found at the River des prai-

Ce n'est pas tout, si jamais nous sommes en paix avec les peuples du Midy, ce qui se fera bien aisément, si quelques Hollandois cedent ce qu'ils ont vifurpé [144] en l'Acadie sur les terres de sa Majesté, car cette coste est de la nouvelle France, l'habitation qui se fera en la Riviere des prairies, donnera vn facile accez à tous ces peuples qui sont en nombre & sedentaires. Madame la Duchesse d'Aiguillon m'en escrit de sa grace, & me promet de s'y employer, comme elle a desia commencé; d'où reussira vn bien noppareil pour ces pauvres contrées; & il n'y aura que Dieu seul qui soit capable de recompenser cette sainte & forte entreprise.

C'est ce qui fait que nous nous portons à de nouvelles decouvertes, nos Peres qui sont au pays des Hurons, combattans tous les iours contre la mort, & contre les demons, ne scauroient s'arrester, ils parlent d'aller à la nation du petun, à la nation neutre, à la nation des gens de mer, ceux qui trauaillent pour les Algonquins veulent estre de la partie, Dieu leur presente des Sauvages qui fauorisent leurs desseins, il remuë leurs cœurs, & anime leur courage.

Il me semble que quand ie mis le pied en ces contrées, il y auoit moins d'apparence [145] que les Sauvages qui ont receu Iesus-Christ, se deussent arrester & se soumettre à ses loix que ie n'en voy, pour vne partie des nations dont i'ay fait mention cy-dessus. Pourquoi donc les desesperons-nous? ouy, mais tout le monde n'est pas dans ces sentimens là, ie respond excepté ceux qui ne voyent les Sauvages qu'en passant, & au lieu où ils ne sont pas encor instruits, excepté quelques esprits mescontens, & malfaits qui blasphemant, *quæcumque ignorant*, qui condamnent ce

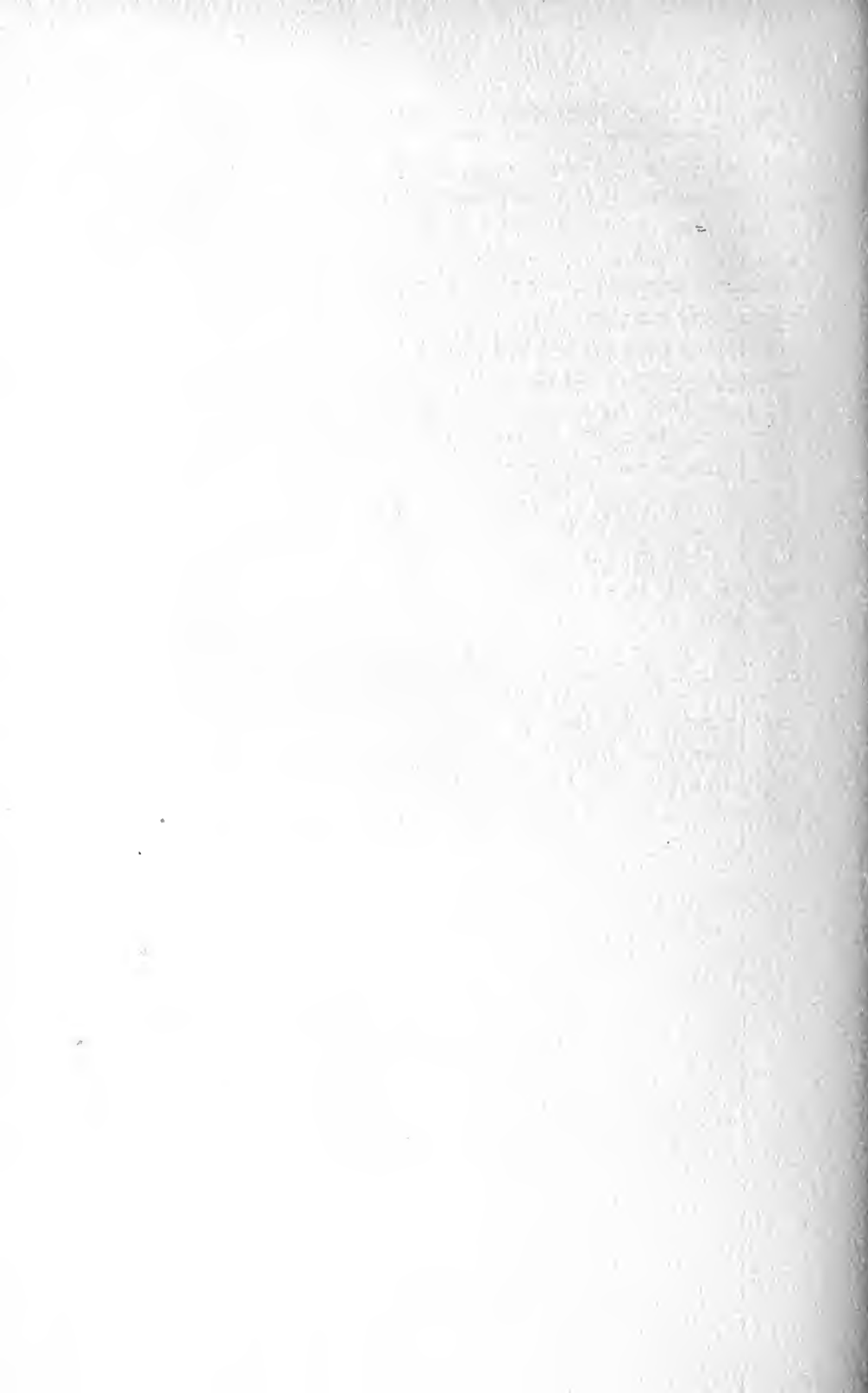
ries will give an easy access to all these tribes, which are numerous and sedentary. Madame the Duchess d'Aiguillon has graciously written to me, and promised to interest herself therein, as she has already begun to do,—whence will arise a matchless good for these poor countries. There is no one save God alone who is capable of rewarding this holy and brave enterprise.

It is this that impels us to new discoveries. Our Fathers who are in the Huron country, combating daily against death, and against the demons, cannot rest. They talk of going to the tobacco nation, to the neutral nation, to the nation of the people of the sea. Those who work among the Algonquins wish to participate in this work. God presents them Savages who favor their designs; he stirs their hearts, and animates their courage.

It seems to me that when I set foot in these countries there was less probability [145] that the Savages who have received Jesus Christ would settle down and submit to his laws, than I see in regard to a part of the nations I have mentioned above. Why, then, shall we despair of them? Yes, but not every one entertains such sentiments. I answer that,—except those who see the Savages only for a short time, and in places where they are not yet instructed, and except some discontented and perverse minds, who blaspheme *quæcumque ignorant*, who condemn what they do not see, and what they think they see,—there is no one here who does not admire and bless God in the conversion of the Savages. Do you wish me to speak plainly? When I regard, with my own eyes of flesh, the innumerable expenses that must be incurred in order to succeed in this enterprise, the

qu'ils ne voyent pas, & qu'ils penfent voir, il n'y a perfonne icy qui n'admire & ne beniffe Dieu dans la conuerfion des Sauuages. Voulez-vous que ie vous parle nettement, quand ie regarde avec mes yeux de chair, les frais innombrables qu'il faut faire pour venir à bout de cette entreprife, les peines, les trauaux, les fouffrances, les croix, les dangers, les morts, les calomnies qui fe rencontrent, & qui fe rencontreront de plus en plus, & de toutes parts, en ce chemin où nous nous iettons, quand ie contemple avec ces mefmes yeux la legereté, l'inconftance, & la barbarie [146] des Sauuages, ie tremble, ie fuis foible comme vn rofeau, ie n'ay plus de cœur, tout me femble bafty fur le fable mouuant, mais quand ie releue ma penfée & que ie la iette en Iefus-Chrift, & que ie l'enuiſage avec les yeux de la foy, & de la confiance, quand ie confidere ce qu'il a fait, & ce qu'il fait tous les iours pour faouer ces pauvres ames, ie fuis tout puiffant, ces difficultez m'animent, & tout cet ouurage me femble fondé fur la pierre viue, *petra autem erat Chriſtus*, ie parle dans les fentimens de tous ceux que Dieu a appellé à cette vigne, dont ie fuis le moindre.

pain, the labors, the sufferings, the crosses, the dangers, the deaths, the slanders that must be encountered,—and that will have to be encountered more and more, and from all sides, in this road where we have cast ourselves,—when I contemplate with these same eyes the frivolity, the inconstancy, and the barbarity [146] of the Savages, I tremble,—I am as weak as a reed, I have no more heart; all seems to me to be built upon the shifting sand. But when I lift up my thoughts, and cast them upon Jesus Christ, and when I look at him with the eyes of faith and confidence, when I consider what he has done, and what he is doing every day to save these poor souls,—I am all-powerful,—these difficulties animate me; and all this work seems to me to be founded upon the living rock, *petra autem erat Christus*. I express the sentiments of all those whom God has called to this vineyard, of whom I am the least.



BIBLIOGRAPHICAL DATA: VOL. XVIII

XXXVIII—XL

These three documents are letters in Italian, sent to Rome, from the Huron country, by Father Joseph Marie Chaumonot,—the first (May 24, 1640) to the Father General, the other two (May 26 and August 3, 1640) to Father Philippe Nappi, superior of the professed house at Rome. In 1858, Father Felix Martin found them in the Society archives, then preserved in Rome, and made copies of them; but these apographs cannot now be found with the other Martin papers in the archives of St. Mary's College, Montreal. We follow the French translation, made by Martin, and published in Carayon's *Première Mission des Jésuites au Canada*, where they are numbered xiv., xv., and xvi. respectively; our English translation is from the French.

XLI

The *Relation* of 1640 (Paris, 1641), although having only Vimont's name on the title-page, is in reality a composite. His share in the publication seems to have been solely that of editor. He succeeded Le Jeune as superior in 1639, and became responsible for the *Relations* until 1645, when he was in turn succeeded by Jerome Lalemant. Part I. was prepared by Le Jeune, and is signed "A Kébec, en la nouvelle France. ce 10 de Septembre 1640." Part. II. is the report on the Huron mission by Jerome Lale-

mant, which is dated "Des Hurons, ce 27 de May 1640," and contains a postscript that is dated "Des Hurons, ce 3. d'Aouft 1640."

For the text of this annual, we have had recourse to a copy of the original Cramoisy edition in the Lenox Library. The *Relation* is usually designated as "H. 76," because described in Harrisse's *Notes*, no. 76.

Collation: Title with verso blank, 1 leaf; "Priuilege" (signed 20th September, Le Jeune's letter of 10th September having, of course, not yet arrived in Paris), with "Permiffion" on the verso, 1 leaf; "Table" to Part I., pp. (2); "Table" to Part II., pp. (2); Le Jeune's *Relation*, pp. 1-197, with the verso of p. 197 blank,—followed by Lalemant's *Huron Relation*, which consists of: half-title, with verso blank, 1 leaf; text, pp. 1-196, as numbered; one blank leaf. The signatures are: ã in four, A-M in eights, N in four, aa-mm in eights, nn in four, the last leaf being a blank. There is no mispaging in Le Jeune's section; but in Lalemant's, pp. 9, 80, and 193-198 are misnumbered 10, 74, and 191-196. We have examined several copies which agree even with regard to turned letters, *e.g.*, Part I., p. 113, l. 17—"l'enfer." But we have discovered the following peculiarity in Le Jeune's *Relation*—p. 154, l. 26, reads in one copy: "Itavichpich nous a grandement," and in the other: "Itaovichpich nous a grâdement."

Copies of this *Relation* may be found in the following libraries: Lenox (both variations), Harvard, Brown (private), Laval University (Quebec), and British Museum. Copies have been sold or priced as follows: Harrassowitz (1882), no. 27, priced at 125 marks; O'Callaghan (1882), no. 1219, sold for \$15—it had

cost him \$26; Quaritch, *General Catalogue*, vol. v., no. 30005, priced at £15; Dufossé (1891), priced at 150 francs; Chadenat, of Paris, priced (1892 and 1897) at 160 and 150 francs, respectively.



NOTES TO VOL. XVIII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 13).—Pierre Joseph Marie Chaumonot was born Mar. 9, 1611, in a village of Burgundy, France. While a lad, he wandered into Italy, and finally, at the age of twenty-one, resolved to enter the Jesuit order, in which he became a novice May 18, 1632, at Rome. In that city his priestly studies were pursued, interrupted by two years (1635–37) spent as an instructor at Fermo. In 1639, he was assigned to the Canadian mission, and immediately went to the Huron country. In November, 1640, he undertook, with Brébeuf, a mission to the Neutral Nation, where they remained five months, until—suffering the utmost hardships, and threatened on every side with death—they were obliged to return to Ste. Marie. Chaumonot then labored at the missions, successively, of St. Jean Baptiste, St. Michel, and La Conception; of the last-named, he had charge when the Hurons were dispersed by the Iroquois (1649), whereupon he followed his disciples in their flight to Isle St. Joseph (now Charity Island), in Lake Huron. Finding this retreat no longer safe from their enemies, the Hurons, in the summer of 1650, took refuge at Quebec; and, in March following, they were established on the isle of Orleans by the Jesuits, on an estate purchased by them from Eléonore de Grandmaison (vol. xi., note 12). This colony was under Chaumonot's care; it numbered at first about 400, but was soon increased, by other refugees, to about 600 souls. In September, 1655, Chaumonot went with Dablon to the Onondaga mission, and labored among the Iroquois tribes during the next three years. Returning to Quebec, he again took charge of his Huron colony—remaining in this post thirty-five years longer, except one year in Quebec (1663–64), and two years (1664–66) at Fort Richelieu as chaplain of its garrison. In the autumn of 1692, he was compelled to give up his charge and retire to Quebec, by a lingering illness which finally ended his life, Feb. 21, 1693.

By the command of his superior, Chaumonot wrote his autobiography (1688), which will be given in this series. He is best known by his works on the Huron language, in which he was unusually proficient. An English translation (by Wilke) of his Huron gram-

mar (written in Latin) was published in *Quebec Lit. and Hist. Soc. Trans.*, vol. ii. (1831), pp. 94-198.

2 (p. 35).—This name—Calmonotti, as misprinted by Carayon—was simply an Italianized form of Chaumonot's name, the root of which means "bald" (Lat. *calvus*).—A. E. JONES, S. J.

3 (p. 37).—Luigi de Gonzaga was born at Castiglione, Italy, in 1568, and became a Jesuit at the age of eighteen. He did not live, however, to complete his training for the priesthood; for in 1591, an epidemic appearing in Rome, he so devoted himself to the care of the sick and dying that he fell a victim to the pestilence. He was canonized in 1626, under the name of St. Aloysius.

4 (p. 37).—*The holy house of Lorette*: the Santa Casa,—according to tradition, the house of the Virgin Mary at Nazareth, which was discovered by Empress Helena, about 308 A. D.; upon the ruin and subjugation of Palestine by the Turks, this house was miraculously transported (May, 1291) to Tersate, in Dalmatia, and again (1294) in like manner to Loreto, its present location. This is a city of about 8,000 population, in the Marches of Italy, 13 miles N. E. of Macerata, and three miles from the Adriatic. The Santa Casa stands within a magnificent church, and its original rough bricks are entirely encased in white marble, exquisitely sculptured. Rich and costly gifts have been lavished upon it, and "its treasury of offerings is one of the richest in the Western world." Among these are certain gifts presented in 1684 by the Christian Hurons of Canada. In this house is a statue of the Virgin, in cedar wood, said to have been made in the time of the Apostles. About 40,000 pilgrims visit it annually. This shrine and its devotions were especially favored by the Jesuits.—See McClintock & Strong's *Bibl. Cyclop.*, art. "Loretto;" and "Maison de Lorette," in *L'Abeille*, vol. viii. (1860), nos. 27-29.

5 (p. 65).—René Ménard was born at Paris, Sept. 7, 1605, and became a Jesuit novice Nov. 7, 1624. He was a student at Paris, La Flèche, Bourges, and Rouen, successively; and an instructor at Orléans (1629-32) and Moulins (1636-39). In 1640, he came to Canada; and, after spending a year in the study of Algonkin, accompanied Ragueneau to the Huron country. Upon Raymbault's return from Sault Ste. Marie (vol. xi., *note* 16), Ménard started with him to the country of the Nipissings, but they were driven back by storms. In April, 1642, however, Ménard and Pijart succeeded in reaching that tribe, with whom they remained till Sept., 1643. Ménard was connected with the Huron mission until its destruction in 1649, after which he was stationed at Three Rivers, becoming superior of that residence in June, 1651. From May, 1656, to March, 1658, he was a laborer in the Iroquois mission,—at the latter date, being

compelled, with the other missionaries, to flee for their lives to Quebec. In August, 1660, Ménard was sent with a party of Ottawa Indians who were returning from Montreal to their home on Lake Superior. He spent the winter with them, probably in the neighborhood of the present L'Anse, Mich., suffering great hardships and privations,—harshly treated by most of the Indians, though converting a few of them and baptizing some at the point of death. Hearing, in the following spring, that some Hurons who had fled from their Iroquois foes had encamped about the headwaters of the Black River in Wisconsin, Ménard set out to visit them. Near the end of the journey, he became separated from his French companion, and was seen no more,—doubtless perishing of hunger in the unknown forest (August, 1661).—See Campbell's excellent monograph on Ménard, *Parkman Club Pubs.* (Milw.), no. 11.

6 (p. 65).—Concerning the relations between the Ursulines of Paris and of Tours, cf. vol. xvi., pp. 15–17; also Chapot's *Marie de l'Incarnation*, t. i., pp. 318–320, 354, 355.

7 (p. 87).—Piraupe was royal notary at Quebec, during the years 1639–43; other information about him is not available.

8 (p. 91).—For sketch of De la Poterie, see vol. viii., note 58.

9 (p. 93).—*Gribane*: "a bark with mast and sails, of 50 or 60 tons, in use along the coasts of Normandy and Picardy, and in the navigation of the lower Seine, from Rouen to Havre" (Littré).

10 (p. 115).—*Outakw'amiwek* (Outagoumois): a tribe living in the vicinity of Lake Outakouami, N. E. of L. Mistassini, as indicated on various maps of that time. Some of these make it the source of the Peribonca River; in which case, it would be the modern Lake Quichtagani (Bouchette's map, 1846).

11 (p. 115).—*Papiragaw'ek*: the Papinachois, a Montagnais tribe located far to the N. E. of Lake St. John, mainly about the headwaters of the Betsiamites River. They were at various times visited by Jesuit missionaries from the Tadoussac mission; and Nouvel spent several years among them (1664–67).

12 (p. 219).—Concerning Champlain's attacks on the Iroquois, see vol. v., note 50.

13 (p. 227).—Concerning Eskimos, see vol. ii., note 10; Brinton's *American Race* (N. Y., 1891), pp. 59–64; and *Bur. of Ethnol. Rep.*, 1884–85, 1887–88.

Bersiamites: a Montagnais tribe, dwelling on the northern tributaries of the St. Lawrence, below Tadoussac. Le Jeune mentions some of them (vol. viii., p. 41) as having been perfidiously slain (1635) by the savages of Tadoussac. A missionary (probably Jacques de la Place) wrote in the *Relation* of 1646 that "a mortal hatred existed between the Bersiamites and the savages of Acadia and

Gaspé;” he was present, in that year, at a conference held between these tribes, at which a treaty of peace was concluded. The missionaries found the Bersiamites gentle and docile; Bailloquet visited them in 1661-62, and probably, in subsequent years, other priests from the Tadoussac mission. The tribe was also known as Oumamiwek.

Peuples de Chisedech: dwelling near the Bersiamites, and allied to them.

Regarding the Porc-Épics, see vol. xiv., note 13.

14 (p. 229).—Concerning the Petite Nation, the Island tribe, and the Iroquets (here named Ountcharounounga), see vol. v., notes 52, 56, 57.

Ouaouechkairini: these were the Algonkins proper, and probably were called ‘Petite Nation’ on account of their low stature. The Petite Nation River in Ottawa county, Que., and the Little Nation River in Prescott county, Ont.,—tributaries of the Ottawa from opposite sides,—preserve the name of this tribe, and show their original location.”—A. F. HUNTER.

Kotakoutouemi: Laverdière conjectures this to be the Outaoukotwemiwek mentioned in *Relation* of 1650, chap. v., “whose language is a medley of Algonquin and Montagnais.” Apropos of this linguistic feature, Ferland says (*Cours d'Histoire*, vol. i., p. 91): “There existed, among the Algonquins and Montagnais, a sort of patois, by means of which they held communication among themselves without the Europeans being able to understand them.”

Mataouchkarini: the *Relation* of 1672 mentions this tribe as then living near Hudson Bay, apparently having fled thither for refuge from their enemies. Their earlier habitat, as indicated by their name, was the Madawaska River of Ontario.

Sagahiganirini: their location may have been near the Rideau range of lakes, where numerous remains exist. Dr. T. W. Beeman of Perth, Ont., who has examined these remains, says: ‘Every small lake shows one or more village sites.’ One of considerable size existed at Rideau Lake itself, where the Tay River empties into it. Here have been found evidences of an extended occupation, lasting down to the arrival of white traders, as a few traces of European intercourse are found there. See Beeman’s accounts in *Ont. Arch. Mus. Ann. Rep.* (Fifth, Seventh, and Eighth).

Kinounchepirini: the situation of these was probably in Renfrew county, Ontario, where the valleys of tributaries of the Ottawa River contain remains of former Indian towns. A number of relics from that district are in the Ontario Archæological Museum at Toronto.”—A. F. HUNTER.

15 (p. 229).—These Algonkin tribes extended from Lake Temis-

coming westward to Hudson Bay. The largest and most important was the Kiristinon or Cristinaux, a name afterward shortened to that now given them, Cri or Cree. Druillettes and Dablon established a mission among them in 1661, and Allouez was there in 1667. Brinton says (*Amer. Race*, p. 74) that this tribe "retained the language of the stock in its purest form."

"*Timiscimi*: a name derived from that of Lake Temiscaming (*temis gami*, 'deep lake'). Remains of early Indian occupation are found near the Old Fort, at the northern end of this lake; but the above name has not been continuously retained by any distinct tribe."—A. F. HUNTER.

16 (p. 231).—The Atchiligouan, at the mouth of French River, were visited by Garreau and Claude Pijart in 1646.

The Oumisagai (now Mississaguas) were in 1670–73 a part of the Sault Ste. Marie mission; and Nouvel and André were then laboring among them. A. F. Hunter says: "This is the earliest reference to the Mississaguas. They are now settled in Eastern Ontario, at New Credit, Alnwick, and other points, and number in all about 800."—See Chamberlain's account of this tribe, in *Journ. Amer. Folk-Lore*, vol. i., pp. 150–160.

Baouichtigouian: called by the French *Gens du Saut*, or *Sauteurs*, because of their residence about the Sault de Ste. Marie; now known as Ojibwas, or Chippewas. The *Relation* of 1670 says that, becoming reduced to the number of 150, they formed a union with three other neighboring tribes, the Nouquet, Outchibous, and Maramég. A. F. Hunter says: "A band of Algonkins, now at Sault Ste. Marie, Ont., is known as the Batchewaung tribe,—this being still the native name of that town (written also Pow-e-ting). It is not probable, however, that these Indians are the descendants of those mentioned in the text,—few tribes, owing to wars, migrations, and other causes, retaining their original locations. It is thought by some writers that the Sauteurs of Lake Superior, and westward, are the descendants of the original Nation du Sault; see, for instance, Maclean's *Canadian Savage Folk* (Toronto, 1896), p. 171."

Concerning the Amikouai (Beavers), see vol. x., note 6; the Ottawas, vol. xiv., note 9.

17 (p. 231).—Ouinipigou = Winnebagoes (vol. xv., note 7): Nadue-siu = Sioux; Assinipour = Assiniboines. All these are branches of the Dakota stock.

Maroumine = Menomonees; Erinouai = Illinois; Pououtouatami = Pottawatomies,—all Algonkin tribes. Rasouakoueton is probably equivalent to Mascoutins, *R* being a misprint for *M*.

18 (p. 233).—Concerning the tribes of Gaspé, Acadia, and Maine,

see vols. i.-iii. of this series. Souricois = Micmacs; Pentagouetch = Penobscots; Etechemins = Tarratines. On the Abenakis, see vol. xii., note 22.

Nahiganouetch: the Mahicans or Mohicans, occupying the territory between the Connecticut and Hudson Rivers, and allied with the Pequots; of Algonkin stock.

19 (p. 235).—For sketches of the Huron-Iroquois tribes, see vol. viii., note 34.

Kontareahronon: apparently the inhabitants of the Huron village of Contarea (vol. x., note 8). *Ouendat* (Wyandot): the general appellation of the Huron clans (vol. ii., note 58 and vol. v., note 17).

"*Aondironon*: that part of the Neutrals who lived nearest to the Hurons; destroyed by the Senecas in 1648 (*Relation* of 1648). *Ongmarahronon* [apparently a misprint for Onguiarahronon]: the Niagara portion of the Neutrals. *Oneronon*: probably the Wenrohronons, part of whom took refuge with the Hurons in 1639."—A. F. HUNTER.

Attiouendaronk: the Neutrals (vol. viii., note 41). Sanson's map (1656) gives two locations for this tribe,—one, west of the Niagara; the other, far south of Lake Erie, and west of the Alleghany Mountains. This, and the similar duplication of names in the present text, suggest the possibility that a part of this nation had fled southward, to escape the Iroquois.

Totontaratonhronon: Laverdière conjectures that this may be the Atontrataronnons, an Algonkin tribe who, a little later, fled from the St. Lawrence to the Huron country. Among them, Ménard established the mission of Ste. Elizabeth (*Huron Relation* of 1644, chap. viii.).

In any attempt to identify the names of Indian tribes, as recorded at so remote a time, there are many difficulties, which must not be forgotten by the modern reader of an enumeration like that here given by Le Jeune. No Indian tongue was written, at the time of the missionaries' arrival; and they, in their attempts to learn and write a language utterly different from any they had hitherto known, were met by almost insuperable obstacles,—as we are told by Biard (vol. ii., pp. 9-13; iii., pp. 193-197), and by Le Jeune in earlier *Relations* (vol. v., pp. 111-115; vii., pp. 21-33). Many of the tribes enumerated in the text were known to the French only through the reports of wandering Indians, fur traders, or *coureurs de bois*,—most of them ignorant men; and these names could be only phonetically noted,—with great liability to misunderstanding, on the part of both Frenchman and Indian. At the same time, as may be seen in the text, these names were often transmitted through other tribes, especially the Huron; and when we add to all

these complexities the frequent shifting of residence, on the part of the tribesmen, it will be seen that great caution is necessary in attempting to identify either tribes or locations through their names alone.

20 (p. 237).—This refers to the voyage of Jogues and Raymbault to Sault Ste. Marie (vol. xi., *note* 16).

21 (p. 241).—This was François Fouquet, viscount de Vaux, who was born in 1587, and died Apr. 22, 1640. He was a member of the royal council, and also of parliament; and, for his integrity and ability, was held in high esteem by Louis XIII. and Richelieu, who employed him in many State affairs of importance. He was father of Nicolas Fouquet, the noted minister of finance under Louis XIV.







